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Selections.

THE FIRST OF AUGUST, (1838,) IN JAMAICA.

I offer no apology for occupying so large a portion of this week's paper, with the following valuable and interesting chapters. They are from a work entitled, "JAMAICA: ITS PAST AND PRESENT STATE." The author is James M. Phillippo, who for twenty years was a Baptist missionary on that Island.

On the evening of the day preceding that which witnessed the actual bestowment of the inestimable boon on the apprentices of Jamaica, the towns and missionary stations throughout the Island were crowded with people especially interested in the event, and who, filling the different places of worship, remained in some instances performing different acts of devotion until the day of liberty dawned, when they saluted it with the most joyous acclaim; others, before and after similar services, dispersed themselves in different directions through the towns and villages singing the national anthem and devotional hymns, occasionally rending the air with their acclamations of "Freedom's come;" "We're free, we're free; our wives and our children are free." On the following day the places of worship were thrown open, and crowded almost to suffocation; in many instances even the whole premises of a missionary establishment were occupied. Sermons were preached applicable to the event, devout thanksgivings to Almighty God at the throne of grace, mingled with songs of praise, ascended up to Heaven from every part of the land. The scenes presented exceeded all description. The whole Island exhibited a state of joyous excitement as though miraculously chastened and regulated by the hallowed influences of religion.[*]

After the services of the day at Spanish Town, which were deeply interesting, the congregation collected in and about the Baptist Chapel, numbering full 7000 souls, were to be addressed by his Excellency the Governor. These, with the children of the schools, which amounted to 2000, accordingly walked in procession to the square opposite the Government House, headed by their pastor, displaying flags and banners, which bore a variety of interesting inscriptions. Although joy brightened every countenance, the procession moved on with all the apparent solemnity of a funeral, and in a few minutes after it made its appearance, his Excellency the Governor, surrounded by the bishop, his Honor the Chief Justice, and other high official functionaries, addressed the immense mass of apprentices thus congregated, in a speech characterized by much simplicity, affection, and energy. During the delivery of the speech, his Excellency was greeted by reiterated and enthusiastic cheering, being regarded by the people as their friend and benefactor. After about an hour, the mass having given three cheers for the Queen, and three for Sir Lionel, followed their pastor to the Baptist mission premises, cheering him in the most enthusiastic manner.

Arrived in the immediate neighborhood of the chapel, the multitude surrounded him, grasped him in their arms, and bore him, in the midst of shouts and caresses, into his house. The enthusiasm of the multitude being now wound up to the highest pitch, they declared themselves unwilling to separate without greeting the different flags. The flags and banners were accordingly unfurled, and for nearly an hour the air rang with the shouts of exultation that were thus poured forth from thousands of joyous hearts.

The school children had remained behind to sing several airs before the Government House, and just as the mass were cheering the last banner, upon which was inscribed in large capitals, "We are free! we are free! our wives and our children are free!" they all entered, and, adding their shrill voices to the rest, raised a shout that seemed to rend the air. Over the two principal entrances to the chapel were three triumphal arches, decorated with leaves and flowers, and crowned with flags, bearing the several inscriptions of "Freedom's come," "Slavery is no more," "Thy chains are broken, Africa is free;" while in addition to these, and the flags and banners borne by the procession, one was seen waving from the cupola of the metropolitan school-rooms,[†] bearing "the 1st of August, 1838," ornamented by a painted wreath of laurel. The bethel flag floated over the chapel, and the Union Jack over the minister's house, which is situated in the middle of the two.

ORDER OF PROCESSION.
Teacher of the Sunday School, with Union Jack.
Master of Metropolitan Day School—Mr. Kirby.
Superintendant of Sabbath School, Wm. Groom, Esq.
Children and Teachers,
bearing at regular intervals flags and banners with the subjoined devices,
"Education, social order, and religion."
"Wisdom and knowledge the stability of the times."
"Knowledge is power."
"Peace, industry, and commerce."
"Freedom's bright day hath dawned at last."
The Pastor.
Deacons of the Church,
Two silk flags—"Glory to God," "The slave is free."
Singers.
Two silk flags—"Victoria," "Sir Lionel Smith."
Mass of about 500 persons.
Large banner borne by four—"1st August, 1838."
Mass of about 500.
Two silk flags, "Earl of Mulgrave," "Marquis of Sligo."
Mass of about 500.
Three silk flags—"Sturge," "Brougham," "Liberty."
Mass of about 500.

Flags with the following inscriptions were distributed variously throughout the remaining part of the procession:

1. "Am I not a man and a brother?"
2. "The day of our freedom."
3. "England, land of liberty, of light, of life."
4. "Ethiopia bends her knee to God and gives him glory."
5. "Freedom shall henceforth forever be enjoyed throughout the British empire."
6. "Equal rights and privileges."
7. "Philanthropy, patriotism, and religion, have, under God, achieved for us this glorious triumph."
8. "Emancipation in peace, in harmony, in safety, and acquiescence, on all sides."
9. "Truth, justice, and right, have at length prevailed."
10. "Let strife and conflict from these lands be driven, And men and masters fill the path to heaven."
11. "May the cause of mercy triumph in both hemispheres."
12. "The 1st of August, 1838, never to be forgotten through all generations."

On the evening of the following day a charitable bazaar was opened at the metropolitan school-rooms, which were most beautifully illuminated and adorned by characteristic transparencies. His Excellency the Governor and suite were present; his Honor the Chief Justice and lady, several members of the Council and House of Assembly, several military officers, and most of the respectable and influential inhabitants of the town and neighborhood. "Altogether the number of visiters and persons assembled could not," says a respectable spectator, "have been less than 4000." Several rural fêtes were held on different estates in the same parish in commemoration of the event, attended also in some instances by his Excellency the Governor and suite, and in all cases by proprietors or their representatives, as also by magistrates and other respectable portions of the community. Of these, it may not be uninteresting to afford the following specimen which occurred at the Farm Pen, the property of Lord Carrington, and which united the peasantry of that nobleman and Lord Seaford.

From previous reports, and the general belief that his Excellency the Governor and suite would honor the entertainment with their presence, considerable interest was created throughout the neighborhood. As soon as his Excellency and aide-de-camp arrived within a few hundred yards of the scene of conviviality, his Excellency's horses were instantaneously detached from the carriage, and replaced by some of the most athletic young men of the two properties, who drew it along at full speed, amidst the waving of banners and the deafening cheers of the people. His Excellency was then conducted to a kind of rustic saloon, prepared for the occasion, where he was received by the Hon. Joseph Gordon, the attorney of the estate. The tables were stretched along a beautiful lawn between the great house and the negro village, and were enclosed in their whole extent, which could not have been less than 200 feet, by a beautiful and highly-finished fabric of evergreens, adorned with chaplets and festoons of flowers. The exterior presented to the eye, at a distance, the appearance of a spacious arcade in the Gothic style—the graceful cocoa-nut branch tastefully woven, forming the numerous arches and columns. The inside was fitted up in a style still more chaste and elegant, being, in addition to the ornaments culled from Nature's garden, supplied with various articles of household furniture, and adorned with flags of different colors, on which were inscribed the names of the illustrious living characters who, under God, had achieved the glorious triumph they were met to celebrate.

Everything being announced as ready, the company, numbering about 300, advanced to the repast. The minister then invoked the divine blessing upon it in the verse beginning with—

"Be present at our table, Lord,"

which was sung by the assembly with such a becoming seriousness as gave a tone to the whole proceedings of the evening. The Hon. Joseph Gordon presided. On his right was seated his Excellency the Governor. The other guests were variously distributed around, among whom appeared several ladies and gentlemen of the first respectability.

The tables were very tastefully laid out, the neccessary apparatus having been kindly lent by different respectable inhabitants in the neighborhood, and the viands, which were partially supplied in the same manner, were abundant and of excellent quality. The appetite at length subdued, the whole company rose and gave thanks by singing—

"Praise God from whom all blessings flow."

Although scarcely any intoxicating drinks were used, it was natural on such an occasion that toasts should be given. The President accordingly gave the health of Her Majesty the Queen; this was responded to with rapturous applause, and was succeeded by a verse of the national anthem, which was sung with great effect. The health of Sir Lionel Smith, as the representative of Her Majesty, followed, and the words, "to the health of our excellent Governor," were no sooner pronounced than one simultaneous and enthusiastic shout of applause burst forth from the assembled multitude. The choir again struck up—

"Joy, for every yoke is broken,
And the oppressed all go free,
Let us hail it as a token
That our much loved land may be
Blessed of the Lord most high,
Ruler of the earth and sky.

"In blest communion may we all
Keep holy freedom's festival;
Let shades of difference be forgot,
Parties and sects remembered not,
While Christians all with joy agree
To keep the Negro Jubilee."

His Excellency returned thanks in a very excellent and appropriate speech, expressing his confident hope of the future prosperity of the country as the result of the late glorious event, and exhorting both masters and servants to the cultivation of feelings of mutual confidence and good will, as the best means of securing it. It would convey but an inadequate idea of the reality, to say that the advice was appreciated. It was responded to by acclamation, amidst which his Excellency retired, highly gratified with everything he had heard and seen.

The late noble-minded, and beloved Governors, the Earl of Mulgrave, and the Marquis of Sligo, were remembered with equal honor and enthusiasm.

The head man on the property next arose, and in a respectful manner requested that he might be allowed to propose a toast, adding, that he was sure it would meet with the warmest approbation of all present: it was the health, long life, and happiness, both in time and eternity, of Lords Carrington and Seaford, with that also of their esteemed and liberal-minded Attorney, Joseph Gordon, Esq. a proposition that was loudly greeted, as was also Mr. Gordon's acknowledgment, both on behalf of the two noble Lords and himself. The scene was overpowering, and could not fail to produce a salutary effect on all present.

This was closed by singing to the tune "America"—

"O Lord, upon Jamaica shine
With beams of sovereign grace,
Reveal thy power through all our coasts,
And show thy smiling face!

"Amidst this isle exalted high
Do thou our glory stand,
And like a wall of guardian fire
Surround our favored land."

Feelings of esteem and gratitude were expressed towards the minister and his family present on the occasion, in which the honorable President united, as also to the special magistrates of the district, who severally expressed their obligations in return. Cheers were now given for Lord Mulgrave, for Lord Sligo, for Clarkson, Wilberforce, Buxton, Brougham, and Sturge; for the ladies of Great Britain and Ireland; for the missionaries and other philanthropists in Jamaica, and for the friends of liberty throughout the world. The meeting then separated, each individual going peacefully and joyfully to his home. This was nearly the last of the entertainments held in commemoration of this glorious event, and it may not be improper, therefore, to follow the account with a few observations.

The conduct of the newly emancipated peasantry throughout the Island would have done credit to Christians of the most civilized country in the world. At none of their repasts was there anything Bacchanalian. Their behaviour was modest, unassuming, and decorous in a high degree. There was no crowding, no vulgar familiarity; all were as courteous, civil, and obliging to each other, as members of one harmonious family; all were also clean and neat in their persons and attire. There was no dancing, no noisy mirth, no carousing, no gambling, or any of the rude pastimes and sports which often disgrace seasons of public rejoicing in England; neither did there seem to be the least desire on the part of the people so to commemorate the event. All expressed their sense of the obligations under which they were laid, to a faithful and conscientious discharge of the duties they owed to their masters, and to one another, as well as to the civil authorities. Ministers of religion were earnestly invited to preside, or to direct them in all their arrangements. God was universally recognized as the giver of the bounties enjoyed, and from first to last He was regarded as the *Great Author* of their deliverance from bondage. Their conduct was admitted by every respectable beholder, and even by those who were not influenced by the best of motives in mingling with the spectators, as unexceptionable. The masters, who in many cases were present, frankly recognized the new-born liberty of their former dependents, and congratulated them on the boon they had received, while both expressed their desires that all past differences and wrongs might be forgiven. Harmony and cheerfulness smiled on every countenance, and the demon of discord for a season disappeared. On some of the properties where these commemorative festivals were held, the people, with a few individual exceptions, went to work on the following day, while many of them presented their first week of free labor as an offering of good will to their masters.

Thus, the period from which the worst consequences were apprehended, passed away in peace, in harmony, and in safety. Not a *single instance* of violence or insubordination, of serious disagreement, or of intemperance, so far as could be ascertained, occurred in any part of the Island.

Nor was there any interruption, on the part of the laborers, to the ordinary cultivation or business. Commended for their past behaviour, encouraged and urged by ministers of all denominations to continue to exemplify their fitness for the boon they had received, as well as to facilitate the progress of emancipation in America, in the islands that surround them, and throughout the world, by a continuation of industrious habits for reasonable wages, the greater part appeared on the different properties on the Monday of the following week. Most of the estates, from the *increased* labor that had been expended on them previously, and which had been obtained at a high price from the apprentice in his own time, to the neglect of his own provision-grounds, were not in immediate need of laborers; and thus, to the astonishment of the newly-made freemen, their offers of service were in some cases rejected, and they themselves treated with indifference or *hauteur*. It soon became evident, that a general determination had been formed to take advantage of the feelings and dispositions thus displayed, and render them available to an uncontrollable lust of avarice and power. In a word, freedom was sought to be made more abundantly compensative than slavery; and now was the time to make the attempt. For this purpose the most oppressive and impolitic expedients were adopted. In many cases the domestic stock of the peasantry, their provision-grounds, and even their houses, were destroyed. In others, and which was general, demands were made for rent of houses and grounds, from every inmate of a family, and to an extent, which more than equalled, in a given time, the amount of wages received by them conjointly—exactions which would have produced a larger revenue to the proprietor than the agricultural products of his estate. These, and similar acts of oppression were justly but temperately resisted. Bickerings and heartburnings were the result. The planters persisted in their designs; and at length multitudes of the laborers were compelled to sacrifice their feelings of attachment to their domiciles, and to establish themselves in their own freeholds. HENCE, and from no *other cause*, arose those reports of insolence and idleness, which were so widely and perseveringly circulated against the peasantry. It is delightful to add that the injustice and impolicy of such conduct have now become generally manifest; so that the causes of mutual dissatisfaction are now to a considerable degree extinct. There are, however, some laws, as already noticed, which press unfairly on the great mass of the people; but it is hoped that, from motives of good policy, as well as from good feeling, they will be speedily annulled. In other respects, equal rights and liberty are enjoyed; and, with these privileges, peace, prosperity, and happiness.

"Great was the boon, my country, when you gave
To man his birthright, freedom to the slave,
Rights to the wronged, and to the glorious rolls
Of British citizens a million souls—
Their growing minds from slavery's sink to lift,
And make them worthy of the God-like gift."

SOCIAL CONDITION OF THE NEGROES IN JAMAICA, PREVIOUS TO, AND SINCE EMANCIPATION.

The negro villages were, in general, situated amongst groves of fruit-trees, presenting to the eye, at a distance, especially in the full blaze of the sun, an appearance very far from forbidding; but on a nearer approach they were unsightly, and, owing to the offensive effluvia arising from quantities of decayed vegetable matter, far from healthy. The houses were thrown together without any pretence to order or arrangement; and, with a few exceptions, were wretched habitations. They consisted of posts put into the ground at the distance of about two feet asunder; the intermediate space being closed up with wattle, daubed over on the inside with mud. In some instances they were divided into two or three apartments, but thousands consisted of one room only. This served the whole of the family for all domestic uses. At night all huddled promiscuously round a fire kindled in its centre; and with scarcely any other covering than their scanty and well-worn daily apparel, they sought the refreshment and repose necessary for a renewal of their daily toil. A few wooden bowls or calabashes, a water-jar, a wooden mortar for pounding their Indian corn, and an iron pot for boiling the farrago of vegetable ingredients, which composed their daily meal, comprised almost all their furniture. The beds used by the more decent and civilized were mere wooden frames, with a mat of rough material, raised about a foot from the earthen floor, and their covering a blanket. A few cottages might exhibit a somewhat nearer approach to the customs of civilized society; but these were exceptions to the general rule. Each house was surrounded by a piece of garden ground, and the village, in general, was intersected by narrow, straggling, and dirty lanes.

The dress of the males consisted principally of a coarse cap or hat, and a pair of Osnaburgh trousers, or a shirt of the same material; that of the females of a handkerchief, tied in a turban-like manner round the head, an Osnaburgh under-garment, and a coarse blue baize petticoat. Shoes or stockings constituted no part of their apparel, except on very particular occasions.

So little did they respect the decencies of life, and so little were these observed towards them by their superiors, that boys and girls of seven and eight years of age were accustomed to work together, or to roam at large, entirely destitute of covering. In this state it was not uncommon for them to be employed as domestic servants. Nor was it unusual for both sexes at thirteen years of age, and in stature almost men and women, to wait at table, at parties composed of white ladies and gentlemen, with no other covering than a long shirt, or a loose habit of a similar description.

Multitudes were exceedingly filthy in their persons. Some were particular in their diet, and scrupulously clean in the process of its preparation; but with others cane-rats, cats, putrid fish, and even reptiles and animals in a state of decomposition, were their common food.[*]

The sanctities of marriage were almost unknown; there was no such thing, indeed, as legitimate marriage among the slaves. This sacred institute was ridiculed by the negroes, and regarded as inimical to their happiness. Under such circumstances the state of society can easily be conceived. Licentiousness, the most degraded and unrestrained, was the order of the day. Every estate on the Island—every negro hut, was a common brothel: every female a prostitute, and every man a libertine. Many aged individuals have frequently assured the writer, that among the female slaves, there were none who had not sacrificed all pretensions to virtue before they had attained their fourteenth year; whilst hundreds were known to have become mothers before they had even entered upon their teens. Polygamy was also common. So far as an agreement between themselves was concerned, they may be said to have formed a matrimonial alliance, but their affection was liable to frequent interruptions, and divorces were consequently of common occurrence; whilst the manner in which the ceremony attending the latter was performed, was not a little singular, and far from insignificant. On such occasions they usually took a cotta, a circular pad formed of the plantain-leaf, and dividing it, each of the party took half. Regarding the circle as a symbol of Eternity, and the ring of perpetual love and fidelity, it was a ceremony that certainly did not inaptly express their eternal disunion. Like the inhabitants of all uncivilized nations, the men treated the women as inferior in the scale of being to themselves, exercising over those who composed their respective harems a kind of petty sovereignty. The women usually cooked the food of their acknowledged lords, waited upon them with all the obsequiousness of devoted servants, and assisted them in the cultivation of their grounds, and the sale of their produce. Sometimes this assumed superiority degenerated into the most vexatious tyranny; the consequences of which were often terrible in the display of furious and vindictive passions, which not unfrequently led to a dissolution of the whole relative connexion. Their social condition was therefore deplorable. Unameliorated by any firm domestic ties, their homes, if such they could be called, were embittered by all the dark passions of the fallen heart—by "hatred, variance, emulation, wrath, strife, envying, revelling, and such like."

The indolence of the negro race has ever been proverbial: hence the necessity, as their enemies have argued, of the frequent application of the whip, and various other modes of legalized torture, as a stimulus to labor. "I have seen some," says Mr. Long, so exquisitely indolent, that they have contracted very bad ulcers on their feet, by suffering multitudes of chigoes to nestle and generate there, rather than give themselves the trouble of picking them out." The general *idleness* of the people is usually assigned as the cause of most of the punishments inflicted upon them during slavery; and, to a considerable degree, the representation is correct. Let it, however, be remembered that, under the circumstances in which they were then placed, they had not a single stimulus to industry.

From this revolting picture we turn with pleasure to the contrast as exhibited in the progress of the last twenty years. There is not generally so great an improvement in the size, structure, and interior arrangement of the cottages upon *estates* as might have been expected, but in those which form the *new villages* that have been established throughout the Island since the abolition of slavery, the difference is striking. Most of these are in all respects equal, and some of them superior, to the tenancies of the laborers in the rural districts of England. They vary in size with the number of the family. In general they are from twenty to thirty feet in length, and from fourteen to sixteen in breadth. They are either neatly thatched or shingled with pieces of hard wood, hewn somewhat in the shape of slates. Some are built of stone or wood; but the generality are an improvement on those on estates, being plastered also on the outside, and white-washed. Many are ornamented with a portico in front to screen the sitting apartment from the sun and rain: while, for the admission of light and air, as well as to add to their appearance, all of them exhibit either shutters or jealousies, painted green, or small glass windows. There is usually a sleeping-apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a wash-hand stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware, some decent-looking chairs, and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food, and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet, more or less, from the public thoroughfare. The piece of ground in front is, in some instances, cultivated in the style of a European garden: displaying rose-bushes, and other flowering shrubs among the choicer vegetable productions; while the remainder is covered with all the substantial vegetables and fruits of the country, heterogeneously intermixed. In this description there is an especial reference to the settlement of Sligoville.[*]

This township was commenced in 1835, anticipative of the necessity that would exist for such establishments in the incipient operations of freedom, both as a refuge for the peasantry, and for the general advantage of the country.

The representation being partially given from memory, may not be so correct in some of its details as could have been desired; but the object for which it is designed is to give a comprehensive view of the township as to its situation, appearance, and character. These remarks equally apply to the representation of Clarkson Town, by which it is succeeded.

The following testimony was borne to the former a few months since by a medical gentleman in a private communication to a friend in England:—"I visited Sligoville, and remained there a week. Every allotment of land is now sold, and many of the people are applying in vain for more. This township is in a very prosperous condition. The canes, provisions, and fruit, are equal, if not superior to any in the Island. Many of the settlers had not a penny when they came; but they worked, and paid for the land by its produce. They have erected comfortable cottages, and are now living in perfect happiness, as far as human happiness can be perfect. They have no anxieties; and are eminently grateful, both to Christians who worked for, and to the God who gave them freedom."

A sketch of Clarkson Town, with the circumstances attending its opening, may serve to convey a still more correct idea of the progress of social improvement throughout the country.

This township is beautifully situated in the centre of a long valley or glade, formed by two ranges of mountains, rearing their summits to the clouds, and nearly meeting at their base. Beheld from a mountain pass, immediately in the rear of the settlement, two or three sugar-estates are visible in the distance; and beyond them, by an accommodation of the foreground to avoid obstruction from the trees which are in process of being cleared away, are seen the towns of Kingston and Port Royal; whilst, as an additional element of interest and beauty in the picture, the ports disclose their shipping, and the harbor the small craft, that are perpetually skimming to and fro over its surface, with now and then a merchantman or man-of-war homeward or outward bound.

The settlement is already of considerable extent, and is gradually increasing. The cottages are of comfortable size, containing about three rooms each, and are very substantially built. The township contains at present but three principal streets, one of which, by an angle in its centre, is divided into two, named Victoria and Albert. Along these, leaving a piece of garden-ground in front, the cottages are ranged on either side, at equal distances.

The interesting ceremony of opening the township took place on the 12th day of May, 1842. A considerable number of people were attracted by the occasion; and, as its principal objects were to secure an opportunity of preaching the Gospel and administering advice, accommodation for a large auditory had been provided beneath a cluster of old forest-trees, on the mountain-side, and in a situation which commanded a view of the whole settlement. It was a most romantic spot—the mountains forming an amphitheatre, covered with trees and shrubs of varied foliage and beauty, arresting the clouds as they floated along the sky,

"With thicket overgrown, grotesque and wild,
Access denied, and overhead up grew
Insuperable heights of loftiest shade,
Cedar, and branching palm,"

whilst their sides, and the extended and lovely valley below, presented in beautiful contrast, a garden, reclaimed from the wide waste around by the arts of peaceful industry.

In consequence of the reverberation of sound along the narrow defile which the township occupies, a shout of the voice was all that was necessary to attract the company to the place of meeting. Accordingly, at the appointed hour, the words, "Come to prayers," being vociferated two or three times by one of the most robust and active of the villagers, who ascended the summit of a detached hill for the purpose, every individual in the settlement was seen wending his way to this rural sanctuary; the aged and infirm supporting themselves on a staff, and others more vigorous climbing the steep ascent with quick and eager step: all, at the same time, with countenances that betokened the pleasure which such a summons had created.

The pulpit was a rude table, covered with a white cloth, and situated close to the huge trunk of one of the group of trees already mentioned. The hearers were seated almost in semicircles on planks affixed to uprights placed in the ground, beneath the shade of the wide-spread branches, altogether presenting a most novel and interesting spectacle.

The writer commenced the services, and delivered an address, containing, as is usual on such occasions, advice on the subject of personal and relative duties, urging on all present the advantages of a conscientious and faithful discharge of them, both as evidences of their piety toward God, and as necessary causes of their temporal prosperity and happiness. The Rev. Thomas Dowson preached an energetic and appropriate discourse, relating, in an especial manner, to the spiritual interests of the hearers. The service was then closed by prayer and praise.

These preliminary engagements being ended, the writer proceeded to the ceremony of naming the town, and accordingly proposed its being called "Clarkson Town," in honor of the celebrated philanthropist of that name, to whose long and untiring efforts on behalf of the African race that great boon of emancipation was mainly to be attributed, detailing some of the difficulties this venerable man had to encounter, and the sacrifices he was called to make, in the prosecution of his arduous work, deducing from the whole his pre-eminent claim to their most grateful remembrance.

This address was received with cordial responses, and the designation, "Clarkson Town," by men, women, and children united, resounded throughout the valley. "The venerable Clarkson, and his associates in the great work of securing liberty to the slave! May they live to hear of still greater triumphs of their philanthropy! May they persevere in their benevolent efforts, until Slavery and the Slave-trade shall perish in every land; and may they be at last crowned with immortal honor and happiness in heaven!" was repeated by the crowd with the greatest enthusiasm, and followed by loud, and long-continued cheering.

A statement of the circumstances which led to the establishment of the township, together with the leading incidents which had hitherto marked its history, was then read: an extract from which, designed especially to show the advantages of its locality, is here subjoined.

"Although the settlement is at present small and insignificant, it is probable, it may soon become of considerable magnitude and importance, as a plan is conceived of cutting a canal from a little above Kingston harbor to the foot of the mountains near which the town is located—a design, which, if executed, will be of almost inconceivable advantage to the estates in the neighborhood, bring a vast tract of land into cultivation now abandoned in morass, afford facilities for the conveyance of produce from the adjoining parishes, and thereby increase cultivation in them to an extent hitherto unprecedented.

"May this infant township rise under the blessing of Almighty God, and may its inhabitants, to the most distant posterity, united in bonds of Christian love and fellowship, be as one family, with one feeling to prompt, and one principle to govern!"

This part of the ceremony concluded, the writer proceeded to name the streets of the town, and arriving at the most convenient part of the principal street, he prefaced the designation by a short address, congratulating the peasantry on their loyalty to their sovereign, in desiring the association of Her Majesty's name, and that of her Royal consort, (a general case in all the new townships,) with their social prosperity and happiness. And on his saying aloud, "I name this street 'Victoria,' in honor of our beloved sovereign, by whose gracious will and pleasure the great boon of freedom was bestowed upon you and your children," all united in loud and successive cheers, followed by singing in chorus two or three verses of the National Anthem. The circumstances attending the naming of the street in honor of Prince Albert were similar, as were also those which accompanied the naming of the remainder, among which was "Gurney Street," in remembrance of Joseph J. Gurney, Esq. who, as described in his "Winter in the West Indies, in 1841," visited the settlement, and was delighted, both with its appearance, and the manners, intelligence, and hospitality of the people.[*]

At the conclusion of the business of the day, the two ministers who conducted the ceremonies, together with the friends who accompanied them, retired loaded with caresses, and followed by benedictions until the interesting spot had vanished from their sight. The writer could not help speculating, as he paced the winding solitary ascent to his home, on the emotions of which, the venerable Clarkson and his noble coadjutors in the cause of African liberty would have been the subjects *had they but witnessed the scene*—had they beheld the activity and light-heartedness manifested both by young and old, from the earliest dawn of day. Had they heard their mutual salutations—their hearty cheers, and enthusiastic benedictions on the instruments, of their deliverance from temporal and spiritual bondage! Had they but seen the evidences of their industry and providence—of their contentment and happiness—these noble-minded men and women would have required no other recompense, they could have desired no higher honor. Nor will their names or their deeds ever be forgotten—they will descend to succeeding generations embalmed in the grateful recollection of the whole posterity of Ham, when the memorials of the tyrants that oppressed them shall have perished.

The number of similar settlements that have been established since the period of emancipation, and the extent of such freeholds, is almost incredible. It is difficult at present to ascertain the precise number of either, but on a rough calculation the villages can scarcely be estimated at fewer than from 150 to 200, or the number of acres of land purchased at less than 100,000. Equally imperfect must be any general statistics respecting them. As nearly as can be ascertained, the number of heads of families who have purchased land, is about 10,000,[†] and the number of cottages erected about 3000. The amount paid for land thus purchased is estimated at 70,000*l.* and the value of the houses 100,000*l.* thus making the total cost of land purchased by the peasantry in the course of four years, and of cottages erected by them, 170,000*l.*

The names which these simple-minded villagers attach to their unpretending dwellings, though a trifling incident, is not without interest, as one of the lighter indications of their progress in social taste and improvement. A specimen of these is here given:

Victoria,
Comfort Castle,
Pleasant Hill,
Happy Wood,
Occasion Call,[*]
Envy Not,
Albert,
Thankful Hill,
Good Hope,
Happiness,
Save Rent,
Heart's Love
Adelaide,
Happy Hill,
Campbell's Delight,
Thank God to see it,
Happy Retreat,
A Little of my Own,
Happy Home,
Content,
Industry,
Canaan,
Mount Zion,
Happy Hut,
Free Come,
Happy Grove,
Content my Own,
Jane's Delight,
Paradise,
Come See,
Fisherman's Home,
Freedom,
Liberty Content,
Comfortable Garden,
You no come, I no go,[†]
Pleasant Farm.

Among the appellations by which the villages themselves are distinguished are the following:

Victoria,
Vale Lionel,
Gurney,
Sligoville,
Brougham,
Adelaide,
Macauly,
Thompson,
Normanby,
Buxton,
Albert,
Clarkson,
Sturge,
Wilberforce,
Harvey.

As an evidence of the improvement which has taken place, the decencies of society are no longer outraged by insufficient and filthy apparel. Seldom, indeed, is an individual seen, especially on the Sabbath, except in the most becoming attire,—in every respect as good as that worn by persons of the same class during the summer in England. The dress of the women generally consists of a printed or white cotton gown, with a white handkerchief tied in a turban-like manner round their heads, and a neat straw hat trimmed with white ribbon; while some, especially the young women, wear straw bonnets and white muslin dresses. This improvement has extended itself, not simply to the mere article of dress, but also to its condition. It is uniformly distinguished for its cleanliness, whilst the economy with which it is preserved in a climate where, from insects and other causes, it is so liable to destruction, is truly remarkable.

On occasions when their best garments are to be worn, such as on the Sabbath, at funerals, at meetings of friendship, and during the public holydays, they are carried to the spot by each individual respectively in a basket on the head, and no sooner does the occasion cease than they are as carefully replaced in the basket, cleaned, and consigned to the family chest. Contrary to the prevailing opinion in England, the taste of the females is no longer characterized by the love of gaudy colors.

From the circumstances in which they have been placed, it can scarcely be expected that the qualities by which the female sex is so conspicuously adorned in Britain should be equally displayed by these daughters of Ethiopia. Modesty, a sense of shame, together with a refined and delicate sensibility, are however becoming increasingly apparent,

The savage custom of impaling and eating reptiles and unclean animals, no longer exists. Polygamy is now highly disreputable, and is universally regarded not only as sinful, but as subversive of social interests and domestic happiness; nor less so are concubinage and general licentiousness. Since the celebration of marriage by missionaries of all denominations had been legalized—which right was conceded to dissenters in general by an Act passed by the Colonial Legislature on the 2d of December, 1840—the ceremony has become so common as to be an almost daily occurrence. Out of a population of 420,000, not fewer than 14,840 marriages have taken place annually since that period, being a proportion of one in 29; indeed, everywhere marriage is now the rule, and concubinage the exception.[‡]

Their ideas of the marriage state are entirely changed. It is now associated with everything virtuous and honorable in human conduct. It is by no means uncommon, when a married man is charged with inconsistency and sin of any kind, that surprise should be expressed on the ground of having entered into that relation; while those who worthily discharge its duties and obligations are invariably regarded as individuals deserving the highest respect and esteem.

In some districts, the circumstances under which a newly-married pair return to the plantation or a newly-formed village are peculiarly interesting; nearly all the inhabitants, together with friends and acquaintances from the neighborhood, go out to meet them attired in their best garments, and forming themselves into two parallel lines, through which the bride and bridegroom, with their attendants, pass, shake them heartily by the hand, and invoke a thousand blessings on their union. In other instances, no sooner is the approach of the party announced, than they are immediately surrounded and the ear is filled with the clamor of congratulation. The first appearance of a negro pair at the House of God after the ceremony, usually presents an interesting scene. "God bless you, my sister, my broder, my friend! me wish you much joy!" accompanied by other external signs of sympathy which none but the negro race can so eloquently and beautifully express, are uttered in concert by multitudes of voices.

Nor are the principles by which the conjugal, parental, and filial relations are sustained, either imperfectly understood or faintly developed.

Mutual harmony and terderness, every mild virtue and soft endearment, which gives to home its solace and its charm, is now to be seen in lovely exercise in many a negro family. Comparatively humble as are their thatched and mud-walled cottages, they are associated in the minds of their sable tenants with pleasures that never cloy, and which leave neither stain nor sting behind. "Many a family presents a group worthy of the painter's pencil and the poet's song—a scene to excite the patriot's hope and the Christian's joy—a scene which ministering spirits view with high complacency, and a living sanctuary where the promised presence of the Saviour dwells." Amidst the stillness of a Sabbath evening, after their return from the House of God, often is such a family seen sitting beneath the shadow of the trees which overhang their cottage, engaged in singing a hymn or in listening to the reading of the Scriptures, or religious tracts, "none daring to make them afraid."

"Embosomed in his home
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God."

A surprising improvement is apparent in the manners and intercourse of the people at large. They no longer exhibit their former uncouth address and their sullen aspect and carriage, but are respectful to their superiors, graceful in their manners, and social in their dispositions. They never fail to return an act of civility even to a stranger on the public road, though they may be groaning beneath the heaviest burdens, and seldom are they known to offer an insult except under circumstances of great provocation.

Towards each other they manifest a politeness and respect sometimes approaching to extravagance. The lowest of the peasantry seldom meet without exchanging salutations, accompanied in general by mutual inquiries after the health of each other's families. This practice is so general that among friends its accidental violation has often led to unpleasant consequences when not followed by an apology. Gratitude for favors received, respect for old age, love of offspring, generous compassion for the distressed, ardent and disinterested friendship, have, by the most prejudiced writers, been universally acknowledged to be redeeming qualities of the African character; qualities the devopment of which is daily becoming increasingly manifest.

However justly the charge of indolence and improvidence was formerly brought against the peasantry of Jamaica, it is now no longer of general application.

The term indolent can only be applied to the black population in the absence of remunerating employment. But even then they labor in their own provision grounds. Jamaica peasants loitering along the roads, associated in groups in their villages for the purpose of idle gossip, lounging about their residences, or spending their time and money at taverns or places of similar resort, are seldom to be found.

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[*] Even the irreligious part of the community on this memorable occasion seemed inspired with religious feeling, and flocked in crowds to the House of God.

[†] Connected with the Mission premises.

[*] Rats were a common article of commerce in the public markets.

[*] Named in honor of the Marquis Sligo, when Governor of Jamaica.

[*] Winter in the West Indies, p. 116.

[†] As a proof that the above calculation is not exaggerated, an extract from a speech delivered in the House of Commons, March 22, 1842, by Lord Stanley, (the present Colonial Secretary,) is here inserted: "The next statement he (Lord Stanley) would read to the House, was by a Stipendiary Magistrate. He said it would appear wonderful how so much had been accomplished in the island, in building, planting, and digging, and making fences, without a cessation of labor on the part of the population. The reason was, that the emancipation from bondage to new hopes, new desires, and new responsibilities, strengthened the exertions of the negro, and enabled him to labor in his own plantation, and to spare time to labor in the plantations of others. And to that statement was attached a most singular document, which showed the number in one parish, not of those who had landed possessions, but of those who had entered their names as being the owners of property liable to taxation, and who had stated their willingness, as free men, to bear their proportion of the public imposts. In that parish, in 1836, there were 317 names; in 1840, 1321; and in 1841, 1866: and the number of freeholders, who had become freeholders by their accumulations and industry in the Island of Jamaica, was in 1438, 2114; and in the space of two years, in 1840, their number had increased to 7340."

[*] Becase him have 'casion. On asking a good man who had given this designation to his freehold its meaning, he replied—"If any person have business wid me, him can come in; but if him don't want me in pottickler, me no wants him company, and him no 'casion to come."

[†] "If you don't come to trouble me, I don't go to trouble you."

[‡] See Candell's Journal, p. 28.

On returning from their daily labor the men almost uniformly employ themselves in cultivating their own grounds or in improving their own little freeholds, and the women in culinary and other domestic purposes until driven to their frugal repast and to repose, by darkness and fatigue. As to the great bulk of the people, making allowance for the influence of climate, no peasantry in the world can display more cheerful and persevering industry. These facts have not only been confirmed by missionaries and disinterested men throughout the Island, as well as by Messrs. Gurney, Candler, and other philanthropic and highly respectable travellers, but by the public journals of the colonists themselves, journals which are considered the organs of the most respectable portion both of the commercial and agricultural communities.

The editor of Jamaica Morning Journal, a high authority, so lately as the 17th of February of the present year, (1843,) thus speaks:—

"The colony remains in that quiescent condition which is so favorable to improvement, and it is gratifying to observe, as the result of this state of things, the impetus which has been given to the agricultural societies, and the formation of literary ones. We do not recollect ever to have seen such vigorous efforts put forth for the improvement of the people and of agriculture as have been within the last few months.

"Except as to the want of laborers, we have no complaints; and whether regarded socially or politically, the state of Jamaica at present is as favorable as could be desired by the most ardent lover of peace and quiet. The planters are looking forward to large crops, and are cheered by the hope that they will yet be enabled to recover themselves from the almost ruinous effects of the late drought."

The evidence of Sir Charles Metcalfe from various circumstances will be regarded as important and decisive. It is contained in a despatch to Lord Stanley, and read by the Secretary for the colonies in the House of Commons on the 22d of March, 1842. Six years after the passing of the Emancipation Act, and at the end of the second year of Sir Charles Metcalfe's government, he said, "The present condition of the peasantry of Jamaica is very striking. He did not suppose that any peasantry had so many comforts, or so much independence. Their behaviour *was peaceable*, and in some respects cheerful. They were found to *attend divine service* in good clothes, many of them riding on horses. *They sent their children to school, and paid for their schooling*, and not only attended the churches of their different communities, *but subscribed for their respective churches. Their piety was remarkable*; and he was happy to add, that in soms respects they *deserved what they had*. They were generally *well ordered* and *free from crime*, had *much improved* in their habits, and were *constant in their attendance on divine worship* themselves, and in the attendance of *their children*, and were willing to *pay the expenses*."

The following graphic description of the prosperous condition of Jamaica, by J. J. Gurney, Esq. will not only form an appropriate conclusion to the present chapter, but at the same time illustrate and confirm its statements:—"The imports of the Island are rapidly increasing; trade improving; the towns thriving; new villages rising up in every direction; property much enhanced in value; well-managed estates productive and profitable; expenses of management diminished; short methods of labor adopted; provisions cultivated on a larger scale than ever; and the people, wherever they are properly treated, industrious, contented, and gradually accumulating wealth. Above all, education is rapidly spreading; the morals of the community improving; crime is in many districts disappearing; and Christianity asserting her sway with vastly augmented force over the mass of the population. Cease from all attempts to oppose the current of justice and mercy—remove every obstruction to the fair and full working of freedom—and the bud of Jamaica's prosperity, already fragrant and vigorous, will soon burst into a glorious flower."*

"Say what availed, till Freedom's heav'nly band
Deign'd to revisit this forsaken land,
That spicy forests here there burdens bear,
And the rich pine perfumes its native air,
That, void and sapless in less favor'd fields,
Here the full reed divine ambrosia yields;
For long her fate the hapless island wept.
Whilst o'er her plains the Hydra Slavery swept;
From shore to shore the growing ruin spread,
And Justice died, and Mercy, frighten'd, fled,
Till Freedom bade at length these horrors cease,
And call'd to joy, and brotherhood, and peace.
Oh, think, late lords of slaves, what numbers groan
In all the pangs from which you freed your own;
Think, too, late bondsmen, and with pity melt,
How millions feel what you have lately felt!"

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* It is delightful to add that this state of things continues to the present time; a fact confirmed by the testimony of the present Governor, the Earl of Elgin, in a reply to an address presented to him when performing a tour of the Island, dated Lucea, April 8, 1843:—"I have observed with much gratification the perfect cordiality which subsists between all classes and denominations of Her Majesty's subjects in the Island; and large as were my expectations, they have been surpassed by the beauty and fertility of the country."

Communications.

REPORT OF THE NEW ENGLAND CONVENTION.

(Continued.)

Mr. WALKER.—I will not detain the meeting long by what few remarks I have to make in addition to those I have already had the privilege of making. You will at least give me credit for one thing—I called out a storm of eloquence in reply to them. But I must be permitted to say that if my eloquent friends have not been more successful in convincing others of the reasonableness of their ground than they have me, they have labored pretty nearly in vain. Indeed, I am utterly astonished, that men whose minds are so philosophical, and whose perceptions are so keen, and who so far transcend the mass of mankind in ability, should have taken up a position so ridiculous. Does Slavery exist in consequence of the Union? Why it existed, as we all know, before it was formed. As my very excellent and eloquent young friend has observed, I believe its vital issue to be nowhere but in the hearts and wills of the people. [A VOICE.—"*We all believe that!*"] I appeal to my friends who have always deprecated so much attention to politics, whether this disposition of their energy does not destroy the moral sublimity of their position; and yet, as they are not going to fight to abolish Slavery, as they are not going to vote to do it, I ask how they *are* going to make their energies *tell* upon the subject? When I heard them so eloquently disparaging an instrumentality which they had long ago abjured, I thought, I must acknowledge, Mr. President, of the Fox, who, having lost his tail, harangued his brethren to persuade them to have their tails cut off too. They did seem to me a little in that predicament. My excellent friend Remond made some affecting appeals to our sensibilities this afternoon. What, he asks, is the Constitution to the free blacks? Sir, I have been here on your election days, and I have seen the colored people deposit their votes for whatever candidate they chose, in virtue of the right to do so secured to them by the Constitution. Are they not eligible also to all offices? The Constitution is as much for them as any others, and it is only your prejudices which stand in their way.

I was happy that after the eloquent remarks of Mr. Burleigh, we heard from Dr. Channing. His remarks in behalf of the Constitution, made a deep impression. I thought, as I did when I heard his remarks last night in behalf of the holy cause of peace, that the mantle of Elijah had indeed descended upon Elisha. [Mr. GARRISON.—Yet, the Constitution sanctions war?] Much was said of the meaning of the Constitution in distinction from its words. There was, it was insisted, an understanding in the minds of the framers, to sustain slavery. Suppose we grant it. Is that a reason why we should keep up the same understanding, now that we have more light? As my eloquent and excellent friend remarked, the Constitution provides for its own amendment; and I hope that the whole subject will be fully argued, for I am confident that the more the Constitution is examined by the audience, the more they will like it, however the vote shall stand at last. I don't know how many will think it worth while to stay till late on Friday night, but I presume, however, that the question will *then* be decided affirmatively and unanimously. Those sweet singers from New Hampshire did, I grant, give us some arguments that I cannot reply to. (*Energetic applause.*) They gave us that to which Italian trills are tame. They have, indeed, a great capital at stake in the cause. If ever they shall represent this land abroad, they will be an honor to their country as musicians,—as they are an honor to their race as men. [Mr. W. went more fully in the course of his remarks into an examination of the condition of the England question, and compared Slavery and Feudalism more minutely than in his first speech, but we have not been able to obtain a report of this portion of his speech.]

Mr. W. A. WHITE rose to explain what he found had been partially misunderstood in his remarks respecting Mr. Garrison and Mr. Calhoun, as nullifiers. From Mr. Garrison he had first received the sweet incense of Freedom, and no one did he more truly and entirely esteem and appreciate. He could not brook that a single mind should entertain the supposition that anything in his remarks was intended as a slur upon one to whom he could even kneel in acknowledgment of a weight of obligation.

Mr. DOUGLAS.—I do not know, Sir, that I shall be able to throw any new light upon this subject. I am here more to bear my testimony, than to argue the question. I rejoice, however, to see so large a portion of the people here to discuss it, and may the discussion only cease when Slavery shall be no more.

I have heard many things said as to the utility of dissolving the Union. We are told by the opponents of that measure, that the Constitution depends on the people, and we are told also, on the same side, that it needs no alteration. I confess, that had it descended to me from the clouds, I might not have questioned its merits, in consequence of what appears upon the face of it. But, knowing as I do its origin, and the character of its framers, and seeing as I do, how it was written, as it were, in the blood of thousands and thousands of slaves, I think it *not* an Anti-Slavery document. Even had it come to me from above, I do not think it could have stood the test of impartial examination. I should have been compelled, when I came to the clause respecting the return of persons held to service or labor, to think that something else than freedom was meant, if not to acknowledge that Slavery stared me in the face. But without going into a minute examination of every clause, I should conceive its intent respecting Slavery to be proved by this fact, if there were no other; that the laws passed immediately after its adoption, and by the very men who framed and accepted it, were laws upholding Slavery. That shows that they knew they might maintain Slavery under it.

Mr. President, it is sufficient for me at least to prove its character, that I am a slave under the Constitution. Wherever the stars and stripes wave, I am a slave! It's cold—it's dead—it falls twice dead on my ear—all this talk about the Anti-Slavery Constitution, and the glorious Union. There is not law enough, or strength enough in any State of the Union, to hinder me from being dragged away for being a slave—not even here in Massachusetts. If you resist what the men appointed to decide upon the meaning of the Constitution declare to be the law, you are a mobocrat—an insurrectionist.

But when I heard this sound of disunion with slaveholders, it fell like angelic melody on my heart. That's good for the slave, I said: that will free the slave! That's the reason that we have Slavery now—(and the *slaveholder* knows it, however gentlemen here may fail to perceive it,)—that the North strengthens him with all her own strength. It is because this whole nation have sworn by the God who made them, that the slave should be a slave or die! (*Stillness of strong sensation.*) The Slave knows this. He knows that you are pledged and bound to each other to crush him down. It is *this* bloody Union that I wish should cease. I only ask you, that you will no longer crush and slay us. Tell the slaveholder that if he will still hold slaves, it must be on his own responsibility; by his own unaided strength.

I am astonished at the existence of any desire on the part of pious and religious men, to be in union with slaveholders. What is their character? Are they so very pious and religious? Oh, yes! they're *very pious*; and the North knows how to suit them, when there's to be a nomination, with a style of piety that will unite perfectly with their own. The South brings forward for your President, Henry Clay, and the North stands ready with the vice-President—the Rev. Mr. Frelinghuysen!

[Great and long-continued applause mingled with hissing.]

Mr. President, of course I did not mean any harm to Mr. Frelinghuysen; I was only illustrating the nature and the character of the Union, by this match that they have made between the piety of the North, and the Slavery of the South. I meant no harm to Henry Clay. They have married Henry to Frelinghuysen, (tremendous applause,) and it's a type of the National Union; but I am astonished that Freemen do not forbid the banns. Why, what have they about them at the South, that you should endure this political Union? Why should you love such association with the whip, and with the pistol, and with the bowie-knife? There are your great men in Congress—look at them! Your Choate, and your Bates! Do they rise to say a word about your business that they're sent there to do—they're bullied down, and obliged to sit there and hear Massachusetts scoffed at and insulted! They had to sit and listen; and so are all the North bullied down by them. And you consent to be their kidnappers! their putters down of insurrections!

I admit, with friend White, that they do not care about the Union, except as it supports Slavery. [*Mr. Douglas here read the testimony of Mr. Arnold, of Tennessee, and of the Editor of the Maysville Intelligencer, to show the reliance of the Slaveholder upon the Union for the support of the system.*]

My friends have spoken of the decrease of our influence, which they think will be the consequence of dissolution. They seem to think that there is some geographical change to take place in consequence. They seem to think that the North is to go to the North pole, and the South to fly away out of sight to the South pole. They overlook the fact, that no such change can take place, and that a moral change is the only one to follow. But this moral change will be all-sufficient. Until it takes place, the slaveholder cannot be seen and known as he is by the people. Who can fix the brand of murderer—thief—adulterer, on the brow of the man that you associate with, and salute as *honorable*? The *Honorable* Henry Clay! the *Honorable* John C. Calhoun! And those ministers who come to the North with the price of blood in their hands—how shall moral principle be diffused among the people on the subject of slavery, while they are hailed as *Reverend!* Withdraw from them the Sanction of the men who do not hold slaves, and how quickly would the character of Slavery be seen as it is. The people would then as soon think of seeking a union with Algerine pirates themselves. We acknowledge, now, in words, that Slavery is a crime; but still, we have been so long in association with it, that we think a man may commit it, and yet be honorable.

I heard something said of British and American oppression. But, Sir, the hungry Englishman is a *freeman*; while the slave is not only hungry, but a slave. The Briton says to his victim, Work for me or you shall starve; and the American says to the slave, Work, or you shall be whipped. This was defined by Mr. Walker to be the difference. But *I* know something of this matter at home, and I have found that we say, "whip!" and "starve!" too. The slave is entirely unmanned. The master is at once his conscience, his owner, body and spirit, his all. The master decides when and where, and with whom he shall go—when and where, and how, and by whom he shall be punished. None of these may be decided, as I am informed, by a nobleman of England, be he ever so noble. But here the master lays his foul clutch upon the throat—he makes his iron grasp felt in the soul. He says to the immortal spirit, thou shalt not aspire! he says to the intellect, thou shalt not expand! to the body, thou shalt not go at large! *Could* he say all this were it not for the Union! I say, then, the Union does it. (Great applause.)

The Union may be illustrated in this way. I have ten men in a bight of rope. Now, it is plain that one man can't hold ten, and I call to you, and you, and you, gentlemen, and beg your aid. But you say to me, Douglas, we've decided objections to holding men in that way. We've conscientious scruples. We're not friendly to holding men. We will surround you, however, and take an interest in the matter so far as to hinder their getting away from you. Just so the circle of Northern opinion and political union unites with that of the South around the slave.

I take for my watch-word, "No Union with Slaveholders," not because I have any hatred to the Slaveholder. I love him as truly as I do the slave. But I do it because I see that there is, comparatively, no efficacy in all that you can say or do against his crime, as long as he can taunt you with your co-operation. True, he says, I run my fist in my slave's pocket, but you say you'll strike him down if he resists me; you are as bad as I am.

My friend White said, that Slavery existed before the Union, and not in consequence of the Union. Sir, I *lived* before I drew the present air I draw; but I live now, *by* the air I draw. Had Slavery been deprived of the benefit it formed the Union to obtain, it could not have lived. It would, long ere this, have ceased by public opinion or insurrection. But through the means of the Union, it has gone on, blunting our moral sense, till we have lost our moral discrimination. When a white man suffers we are full of sympathy. A nation was in tears at the bursting of the Paixhan gun. But when a slave shrieks out in his agony—when McIntosh calls out of the flames to the whole assembled people round the stake—"shoot me! shoot me!"—who cares! he's a negro! he's a slave! what right had *he* to defend his wife or daughter against a white man! he shall die in a slow fire. This was in one of the slave States of our *Union*. Look now at the District of Columbia, the seat of our United Government. The Hon. Seth M. Gates told me that he saw there a woman start out of a half-opened slave-prison gate; and before she had run far, three men who witnessed it, also started at a distance, started to head her off, before she should be able to cross the bridge, which would give her a chance of escape. True to their Virginia instincts, they succeeded in reaching the bridge immediately after her. A moment more, and she would have been in their grasp. But her resolution was taken. She leaped from the bridge into the river, and sunk to rise no more. *She* preferred death to the protection of the Union. The slaves flee as from a pestilence, away from the Union. It is this fearful union with slaveholders, that makes the weight and strength—the power and perpetuity of that system which we have met to abolish; and I ask the good people here to-night, to yield to its demands no longer.

I have been, Mr. President, all my life, in a situation to see and feel the practical bearings of the Union. I have had the sound of the lash to impel me on in my labors for its termination. Had I invoked the Union in any of my sufferings under it, I had done it in vain. Who is it that *can* do so, in case of need! Could Nat Turner do so? (A nobler name is not to be found in the annals of revolutions!) It was not *he* who could appeal to this Union, formed to preserve Liberty.

But the Slaveholders—(he gave them enough to do, to watch their own cradles and their own hearths;) and *they* flew to the Union for help, and obtained it. I have been informed that one hundred men from Maine, were immediately ordered to their assistance, commanded by a Colonel White, of Manchester, Massachusetts. Why could not Madison Washington strike for Liberty on the soil of Virginia? The *Union* overawed him! he must wait till he is at the mercy of the waves, with less odds against him than a whole nation to brand him as mutineer and a murderer. Yes, Sir, Daniel Webster demanded him as such, and not in the name of the South alone, but of this whole country. One such fact on the side of dissolution would show *me* that I ought to go for it.

I have not much intellect, but nobody need pretend to me that by being a party to the Union he is not pledged to keep down the slaves. Why are you pledged to what you agree to? and how ineffably mean do you look—how cowardly, standing with fourteen millions of "free and enlightened people!" to keep down two millions of ignorant suffering slaves in the dust! You see it plainly when a great lubber-headed fellow gets hold of a little one in the street. Just so the whole world sees your American Union for the holding of slaves. [*Continued applause.*]

MISS KELLY next rose amid hearty cheers from the body of the house, and spoke as follows:

I rise, my friends, not at this late hour to address you. On this dissolution question further argument is not needed: the right is too simple and too plainly to be seen. I only rise to give in my testimony, and to remind the audience of one consideration as yet untouched upon. The Union to us who are Abolitionists, has in effect been long ago dissolved. What is union? It is being drawn together by sympathy and affinity. Have we any such affinity for Slaveholding? Then why be hypocrites, and pretend to it? With two opposites we cannot really be in union. Is he who is in union with Frederic Douglas, in union with his master too? Our fathers understood this matter perfectly. They saw and felt that the men who were not with them were tories, and were with the British. The slave speaks to you by the lips of Frederic Douglas. He says sheath the sword you have drawn against me, and quit the ranks of my enemies. All these friends will reply that they have sheathed the sword, tyranny, and are no longer in the ranks of the enemy. Say so, then, to the South, and to the West! We are here for this. When the North says it, Slavery is at an end. I would to heaven there was at the North one-half the honesty which is displayed in this regard by the Southern slave claimants. *Their* position is understood. *They* are not ashamed, nor afraid, to tell *us* where they are. They would sooner have their own brains blown out than pretend to be in union with Abolitionists. *They* are not treacherous to their own words—to their own hearts, nor to us. Shall we have *Union* with them, do they say? Union with the first lamp-post! Union with the nearest tree! Union with the readiest halter! that's what they say! [*Tremendous stamping in the galleries, with cries, "Hutchinsons! a song! a song!*]

MISS KELLEY finding it impossible to be heard, retired to the back of the platform.

MR. FOSTER hoped that those who were so ruffianly as to mob down a woman, would have no music to solace them for the deed. [*Sudden hush.*]

MR. CLAPP hoped that it would not be in the power of those disorderly persons to deprive this Convention of the pleasure of listening to the unequalled strains of the New Hampshire bards and minstrels, and that they would conclude the evening with a song as they had at first intended.

MR. QUINCY—Not, I trust, till Miss Kelly has finished her remarks. [*Ayplause, and calls from the gallery, "Miss Kel l iss Kelley."*]

MISS KELLEY.—I did not sit down because I had finished, nor do I now rise to this call: but because I have the floor and have a word to add. I should long ago have concluded but for the interruption. I would say to the friends here present—Do what you must acknowledge, if true to your Anti-Slavery principles, to be right. Let the trumpet have a certain sound, and then the whole land will know that they must prepare for the battle, and already, so far as our participation in its guilt is concerned the Union is at an end.

After an inspiring song from the Hutchinsons, the meeting was adjourned, and here ended the first day of the Convention.

CELEBRATION OF THE FOURTH, IN WINDHAM COUNTY, CT.

BROTHER GAY:—Presuming on your call, in a late Standard, for accounts of the doings of Abolitionists in various parts of the country, I purpose to tell you something about the celebration of the "Glorious Fourth," by the friends of our cause in Windham County, Connecticut.

Last winter, the County Anti-Slavery Society voted to hold a meeting on the fourth of July, at Canterbury Green, notorious over all this country, and even in England, as the scene of persecution of a benevolent woman, because she dared to open a school there, for her colored sisters. You will easily believe the news of this vote was no ways welcome to the village aristocracy, in whom the virulent *colorphobia* of '33, has little, if at all abated, though the change in the surrounding atmosphere has mitigated the visible symptoms. As the meeting day drew near, measures began to be taken for counteracting "the fanatics," and saving a place so long sacred to pro-slavery, and negro-hatred, from the dreaded profanation. An application for the use of the meeting-house, made on behalf of the Anti-Slavery Society, in most respectful terms, was of course rejected, much more promptly than civilly. No other place large enough for us remaining, save the "house not made with hands," it was announced that we should meet on the open Common. Even this, however, was not to be permitted without an effort to prevent it. A paper—drawn up, or at least signed, by Judge Judson, the leading persecutor of Prudence Crandall—asking the Select Men to shut us off the Common, was circulated for signatures, but had not gone far before it was thrown by, on the advice of a sensible citizen dwelling a little out of the village. He told the applicants for his name, that they could as easily drive us out of the highway, as from the Common.

But if we could not be denied a place, we might be deprived of a congregation. The Common would do us little good, if nobody would come upon it at our call. So here was room for one more struggle. How much was done privately to keep people away, can only be guessed, but no doubt due diligence in this behalf was used by the village great folks and their minions. One fact I heard, from which others may be inferred. The man who takes care of the town farm, was told by one of the "Authority," that he would be expected to go about his haying that day; but the mention of the time, naturally enough reminded him that he "lived in a free country," and his reply hinted at that circumstance, and at his purpose, in farther proof of the same, to be at the Anti-Slavery meeting. Whether others were privately counselled to stay away or not, certain it is, that public exhortation to that effect was given with no small urgency. On the Sunday last preceding our meeting, priest Clark, the spiritual *overseer* of that diocese, the watchman on that particular tower of the Congregational Zion, lifted up his alarm-cry, loud and long, against us, and report says denounced mere attendance at our gathering as sinful. He quoted from the proceedings of the American Anti-Slavery Society's last meeting, such parts as he thought would suit his purpose, gave his own interpretation of them, and made earnest appeals to the political and sectarian prejudices of his hearers, applying liberally to the Abolitionists, as a body, and to the prominent ones of Windham County in particular, the epithets which a pro-slavery priesthood are wont to use in speaking of those who dare to reject their guidance, and rebuke their delinquencies. Not that he was in favor of Slavery,—oh, no! he was as heartily its enemy as any one, but his was the *right sort* of abolitionism. Such sort, doubtless, as imprisoned Prudence Crandall, and broke up her school. Such as opens the pulpit to Slaveholders, and seats them at the communion table, while it not only shuts *petty* wrong-doers from both, but closes its meeting-houses against the earnest champions of right, and calls it sin even to listen to their pleadings for impartial liberty.

So powerful was the priestly tirade deemed by some of its congenial hearers, that they exultingly foretold our utter failure, saying that there would not be enough on the ground to say *we*. How many it really did keep away, I have not heard, but believe it *brought* some to the meeting. One man who came, somewhat to the surprise of those who knew him, said, when asked how he happened to be there, that Clark's sermon gave him a desire to attend, and see for himself what it was which called for such a warning note. Nay, he even ventured to avow a rather favorable opinion of what he heard and saw among us.

But enough of preliminaries. The Fourth in due time arrived, and with it came a throng of the *people*, pouring in, from every point of the compass, upon Canterbury Green. The huge "Liberator Car," from Plainfield, carrying thirty passengers at a load, had to make two trips for the delegation of that town alone, and Killingly sent over its Omnibus well laden, while smaller carriages of various kinds, from Hampton and Chaplin, from Brooklyn and Windham, and other towns, and even from beyond the borders of the county, brought in their several freights, and footmen and horsemen swelled the gathering to a goodly company; the largest, I think, which our County Society has ever brought together. Temporary seats had been prepared nearly in front of the meeting-house, partly under the shadow of a noble elm, and partly sheltered by booths of green boughs, put up for the occasion.

A little after 10, Judge Griffin, President of the Society, took the chair, and the meeting was opened with prayer, followed by the singing of an Anti-Slavery hymn, and by instrumental music from the Chaplin Brass Band, which, I was told, volunteered its services for the day. Then came talks from G. S. White, of Canterbury, and myself, interspersed with songs from the volunteer Anti-Slavery choir, and music from the band, consuming the time, apparently to general satisfaction, till a little after noon, then an adjournment for half an hour, during which, simple refreshments—bread and cheese, cakes, &c. and cold water—were passed round to all who chose to partake.

The afternoon, like the morning, was spent in prayer, singing, music, and speeches, so intermingled as to keep attention awake, and pleasant emotions alive. Besides the forenoon speakers, Frederic Coe, C. M. Burleigh, and Z. Baker, the Universalist minister of the place, (no priest,) took part in the talking;—discoursing off-hand, as thoughts arose, on topics suggested by the day, and the circumstances of our assembling. Some wholesome comments were made on the course of the village priest, which we have reason to believe he heard, for his face was seen by some who knew him, peeping from behind the partly closed blinds of his window, just across the road, from behind our platform, and fully within the reach of our voices. Whether it was less sinful to skulk and listen like a conscience-smitten eaves-dropper, than to come manfully among us, as we repeatedly expressed a wish that he would, with assurances that his right to speak as freely as any of us should be respected, is a question for him to decide. But I hope the plain truth which he heard, will do him none the less good, for his having taken it in by stealth.

The meeting continued till about 5 o'clock, kept up with animation to the last, and was then adjourned in the midst of good feeling, which wrote its visible record on every countenance. An excellent spirit had prevailed throughout. Abolitionists were warmed with new zeal in the cause, those before indifferent or opposed, were "almost persuaded," if not in some instances *quite*, to cast in their lot with us, or at least, where such was not the case, were constrained to admit that "if this is Abolitionism, it is not so bad, after all." Though threats of disturbance had been thrown out before the meeting, and preparations were said to be in progress for some small displays of the old mob-spirit of '33, yet we met no interruption from that source, and the only attempt to cause any, was made, I am told, by Judge Judson, and a small boy, the former furnishing money to buy powder, and the latter firing it off on the meeting-house steps. After the first discharge, however, his sport was stopped by some one, (his guardian I believe,) who took his gun, (an old fifty-six weight) from him, and wheeled it off the ground.

A resolution, "that the eulogists of the American Revolution are bound to be earnest, active Abolitionists, inasmuch as every reason urged in favor of that Revolution is equally strong, and some of them far stronger, in favor of the Anti-Slavery enterprise," was the text of one of the afternoon speeches, and was unanimously adopted, after the grounds on which are based the claims of the two enterprises respectively, had been compared, and the superiority of the latter had been clearly shown. It was also resolved, without discussion or dissent, that the friends of impartial freedom in the country had abundant cause of mutual congratulation, in view of the numbers, spirit, &c. of the meeting, and that our thanks were due to the people of the village for the hospitality they had extended to us, and all they had done to help on the meeting, and add to its interest. Thanks were voted to the Brass Band and the singers; and though no vote was taken on it, yet all appeared smilingly to assent to an expression of gratitude moved by one of the speakers, to priest Clark, for the extensive and effectual notice which he had given of our meeting.

After the adjournment, groups still lingered about to talk over the pleasant events of the day, and give utterance to the happy feelings they had awakened, and it was some time before all had dispersed,—with the conviction that it was good for them that they had been together. I have since heard that the Canterbury people express no little astonishment that Anti-Slavery could call out so large and respectable an assembly as they saw that day. They "really didn't suppose there were so many abolitionists in the country,—especially, so many substantial men." And well they might be astonished, if they believed what their priest had told them. For a more intelligent, worthy, respectable company of men and women—or one including more of the acknowledged moral and intellectual worth of the several towns and neighborhoods represented at that gathering, is not often—if ever, brought together in Windham County, never certainly, by a call to celebrate the Nation's birthday. Perhaps the hitherto blind followers of blind political and ecclesiastical leaders will, by and by, begin to suspect, when they see what sort of persons in their respective regions have embraced abolitionism, that it is not wholly the fanaticism they have been taught to regard it. God speed the day when all shall see their duty in relation to this matter, and be willing to do it.

Yours in the labor which seeks this consummation,

C. C. BURLEIGH.

SLAVE CASE IN NEW-YORK.

Some time since, it appears from the public papers, eight colored men, claimed as slaves, escaped in a boat, in company with a white man from some part of Florida. Their owners, in the exercise of their paternal care, desiring to have them under their guardianship, offered one hundred dollars for each of the slaves, and one thousand dollars for the white man. This advertisement fell into the hands of our police officers, who, on Sunday morning last, found a man answering the description given of one of the boat's company. Having the love of one hundred dollars before their eyes, and forgetting they had no authority to act in the premises, they arrested him, and brought him before Judge Drinker, of the Police Court, for commitment. The man spoke to a colored man in the street, as they were taking him to the office, saying they had arrested him as a slave; this man had himself been arrested, in like manner, some years ago, and after a long and arduous struggle, made for him by the Vigilance Committee, obtained his liberty. Knowing, therefore, the value of a friend in such a case, he immediately gave notice to the Vigilance Committee of this arrest. True to their motto: "The cause that I knew not I searched out, yea, I broke the jaws of the wicked, and plucked the spoil out of their teeth;" they were soon on the spot, and on Monday morning, attended with their indefatigable and able counsel, Horace Dresser, to defend the man, and secure his liberation. It must be a little mortifying to our pro-slavery neighbors, to observe the strong interest now manifested in cases of this description. The office was crowded, not only by many colored people, who may naturally be supposed to take a deep interest in the fate of their friendless brethren, but also many others Among the rest we observed the firm old friend of the slave, Isaac T. Hopper, and others who knew the law well enough to feel secure of the man's release, which was at length announced by Mr. Dresser, who had a private interview with Justice Drinker, they concluding the Court had no jurisdiction in the case. Thus ended the labors of the sapient police officers, who, in their zealous service of Slavery, or rather of Mammon, got their due reward, and verified the description of certain characters mentioned by Solomon, whose wisdom failing them, proclaim to every one that they are fools.

W. J.

INDIANA FRIENDS.

In consequence of the prevalence of a pro-slavery spirit in Indiana Yearly Meeting, of that division of the Society of Friends called Orthodox, a large portion of its members withdrew, and established another Yearly Meeting. The same arbitrary, anti-Christian measures that produced that result, have since been put in operation in the Yearly meeting of the other division, falsely called Hicksites.

It will be recollected that the Friends of Greenplains Quarterly Meeting agreed to hold a conference in consequence of the arbitrary proceeding of Indiana Yearly Meeting, in laying down that Quarterly Meeting. A conference was accordingly held the 25th of last 5th month, and, after a time of serious and weighty deliberation, it resulted in referring the whole subject to a committee, to report to the Quarterly Meeting, to be held at Goshen, Logan county, near Zanesfield, Ohio, the third second day, in eighth month, next. A friend, in a letter, speaking of the last meeting of the Conference, thus expresses himself. "This was a crowning meeting. For with our diversified views, there was a precious unity in the concern to do right, and at the close thereof, several testimonies were borne by young and old with such power as to melt our spirits together in a stream of love." Several Friends attended from other meetings, whose company and services were acceptable and encouraging.

When the Quarterly Meeting in Philadelphia, some years ago adopted the same measures in relation to Greene street Monthly Meeting, that Indiana Yearly Meeting has toward Greenplains, our friends universally protested against it, as unconstitutional and arbitrary; asserting that no superior meeting had a right to lay down, or discontinue a subordinate meeting without its consent. But now they have adopted the very course which they then so loudly and so justly condemned. They seem determined, at all hazards, to carry into effect their own arbitrary measures, regardless of the welfare of the Society at large. "Such, rather than give up their own wills, will study to make rents and divisions, not sparing the flock; but prostrating the reputation and honor of the Truth, even to the world, minister to them an occasion of scorn and laughter." It is in vain, in this enlightened age, to attempt to bind the consciences of men. No one values more highly than I do, the order and discipline of the Society, when administered in the spirit of restoring love, agreeably to its original design, and none view with more abhorrence a spirit that would lord it over the brethren, and none would oppose it with a more firm determination. Lamentable as it is—it is a fact, that the administration of the discipline in some places, has fallen into the hands of men bloated with pride and vain conceit. I have felt the fangs of their persecuting spirit, but I have at the same time, always found an antidote to the poison in patience, and a conscious conviction of rectitude of intention. Thanks be to the preserver of men, I have in some degree, I humbly trust, experienced the truth of the declaration of the prophet: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shalt the flame kindle upon thee." I feel deep sympathy with Friends of Greenplains, and fervently hope that they may dwell in the everlasting patience, and steadily and firmly pursue the path of duty, and then all will be well. I would say to those Friends: "Sanctify the Lord of hosts, himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock offence to both the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem."

I. T. H.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 25, 1844.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

THE NOMINATIONS.

The nominations of the two great political parties for the Presidency are instructive illustrations of the true nature of our national institutions. They are full of significance. They denote a foregone conclusion. They are signs that a crisis impends in the history of the Republic. The true issue has been virtually presented to the country by the dominant power, speaking through both the parties. Though that power permits its subjects to differ from each other on points of financial expediency or political economy, it insists upon unswerving allegiance to itself. The factions of the Roman Circus might quarrel with each other for the supremacy of the *green* over the *blue*, and might even sometimes decide who should sit upon the throne of the Cæsars, but the iron despotism of which that throne was the symbol, remained in all its stern and cruel integrity, whichever might be triumphant. The Slave Power will tolerate a difference of opinion among its serfs as to fiscal economies and details of State management, but will endure no question of its own right supremacy. It intimated as much to the Whig and the Democratic parties, and each in succession bowed its submissive head. Each vied with the other in exclaiming, if not in words, at least in most eloquent deeds, Great is Slavery! May the King live forever!

First the Whig party set up their brazen image, before which they call upon the people to bow down and worship. The most insolent oppressor in the land, the most impudent of the defenders of Slavery, the Arch-compromiser of the rights of the North, and of the principles of his own party, was their choice, or at least their necessity. The nomination which desecrated the echoes of Faneuil Hall, when the church-members of Puritan Massachusetts made them ring again with the shouted name of a man-thief and a duellist as their choice for the Head of the nation, was confirmed at Baltimore by the unanimous consent of the party from Maine to Georgia. The Slave Power demanded that the Chief Magistrate should be selected from among her chosen sons. Its command was obeyed without a murmur. But this was not enough. The Second Magistrate, though nominally conceded to the North, was still appointed by the South, and wisely selected for its purposes. Massachusetts had hoped that her claims would be recognized in the choice of a favorite son. But the Slavocracy laughed her to scorn. If she had forgotten Latimer, they had not. New England was not to be trusted with the contingent remainder of the Chair of State. Even New-York had forfeited her claims by the insolent determination of Seward to maintain her laws in spite of the dispensing power of Virginia. Happily, there was one State in which Slavery yet exists north of the Potomac, in all the beauty of gradualism; a State well known in all Southern markets for the resounding excellence of her Slave Whips. There was a distinguished son of this fortunate commonwealth, whose praise was in all the churches of the South as well as of the North. He was a humane man,—for he had very lately held slaves, if he did not still hold them, *for their own good*. He was a wise and Statesmanlike man,—for he was only second to the Head of the Party as the supporter of the blessed Colonization Scheme, for the perpetuation of the Institutions of America and the overthrow of those of Africa. He was a pious man,—for he was a pillar of the Holy American Church—of that church which sells American babies for the salvation of Polynesian souls, which groans in spirit over the degradation of the Hindoos, with her foot on the neck of every sixth inhabitant of the land, which would place the Scriptures in the hands of every inhabitant of the earth excepting her own manacled countrymen. It was a happy choice. It united the ruffianism of the South with the piety of the North in the bands of a happy wedlock. It was, indeed, as John Randolph said on another occasion, "the union of the Puritan and the blacklegs—the coalition of Blifil and Black George." Such was the well-asserted choice of the Whigs.

That of the Democrats was like unto it. There was at first an apparent discord among the elements of the party, but it was but for a day. Its discord made its peace. The presiding genius of the nation brooded over the troubled waters and all was calm. Though the confusion in their camp appeared for a time to be as great as that in King Agramant's, still the great principle of republican order was there and prevailed. Order soon reigned in Baltimore, as it did once in Warsaw. The most prominent of the candidates had afforded a pretence for his rejection by his ill-advised letter on the Annexation of Texas. Not all his previous services to the cause of Slavery—not even his public homage to its supremacy, paid before all the nation on the day of his Inauguration, could avail to save him from the consequences of his blunder, which is ever worse than a crime. This, however, was but the pretence of his ignominious treatment. The true cause was his Northern birth. Had it been otherwise,—had the Slave Interest dared to entrust itself to any vassal, however subservient,—there were at least three northern candidates who had licked the dust before it as humbly as it could desire, and paid the price for its favor to the uttermost farthing. But the South felt that in these revolutionary times, when strange opinions are abroad, and the literature as well as the humanity of the world are arrayed against its peculiar Institutions, that their protection was not to be committed to any man who was not identified with them. The Southern principles were not enough, it must have the Southern man too. And it was right. It only obeyed the instinctive impulse of self-preservation. The North would have done the same, had it had the same element of union, which is always strength, to concentrate all interests upon a single point. As soon as the uncompromising, indomitable will of the Slave Power was understood, a halcyon calm stilled the factious waves. The humbled North submitted, if not with a good grace, at least in silence, and a Slaveholder received the unanimous nomination of the assembly.

The question of the Vice-Presidency was disposed of much as it had been managed by the rival faction. Poor New England hoped for a moment that she might be comforted with this crumb from her master's table. Considerable as her merits had been towards the Great Interest, they were too heavily counterbalanced by her demerits to deserve any such mark of its confidence and favor. The possible reversion of the Supreme Office was not be reposed upon any Northern segment of the arch of the confederation; that arch which rests upon crushed and broken hearts, and is cemented with human blood. The Keystone State alone which locks in an incongruous union the hypocritical Freedom of the North, with the unblushing Slavery of the South, could afford a fitting candidate. The City of Brotherly Love, once illuminated by the festal blaze of Pennsylvania Hall in honor of Slavery, was honored by the choice of one of her own sons for the second national office. It was a wise selection. The interests of Slavery cannot suffer in the hands of James K. Polk, and George M. Dallas, any more than in those of Henry Clay and Theodore Frelinghuysen. The great Interest of the country is safe in any event. Whichever of the candidates may receive the suffrages of the people, we may be assured that they will see to it that the Republic shall suffer no detriment.

It is sometimes sneeringly asked, "what the Abolitionists have done?" I will answer the question. They have saved New England from the disgrace of furnishing a tool to do the dirty work of the Slave-masters in the second office of the nation. They have delivered the entire North from the infamy of supplying a northern man with southern principles, to be the puppet of the oligarchy of slavewhips and branding-irons. And by the help of God, they will so agitate the nation during the next four years, that never, from that time forth, as long as this unhallowed Union endures, will the predominant power permit either of the two highest offices to be filled by any man guilty of drawing the breath of life north of Mason and Dixon's line. This is no insignificant victory. To have produced an impression on the people of the free States, imperfect as it is, which makes the tyrants fear to intrust the interests of despotism to the hands even of the most servile of their inhabitants, is indeed a cheering sign of progress. And the Slave-masters are wise in their generation, as they have ever proved themselves to be. These men, who are so ready to fawn upon them for power and place, are not to be trusted. Their instincts have not misled them. Mr. Van Buren, and Mr. Webster, and Mr. Cass, have no inherent passion for Slavery in the abstract. They would not risk their lives, or fortunes, or sacred honor in its defence, were it in a desperate condition. When "Liberty," instead of "Slavery," becomes the "open Sesame," that will make the gates of the White House expand to welcome them, they will find no difficulty in changing their Shibboleth. It would perhaps, not be uncharitable to suppose, violent as the improbability may at first appear, that were other things equal, and nothing to be personally risked by the change, that these gentlemen and their like in either party, would rather be glad than otherwise at the downfall of the system. Now such men are not fit to be intrusted with the charge of a tottering institution. The Slaveholders would be fools to employ them. No man is safe who does not regard Slavery as the corner-stone of Republican institutions, and who is not ready to risk his all in its defence. None but a Slaveholder will do this. Anti-Slavery is called a fanaticism. Admit it. The great battle of our day is a conflict of opposite fanaticisms—of that which denounces Slavery as the crime of crimes—and of that which apotheosises it, as the Heaven-descended Palladium of human rights. The Abolitionist certainly would be a fool to trust power in the hands of any man who does not accept his doctrine in full; why should the Slaveholder be more simple than he, and commit his most cherished treasure to one in whose faith, or in whose works, he cannot entirely confide? The Slaveholders act in this matter like men of business and of common sense. The game is up with them whenever they abandon this policy.

I, for one, rejoice in this state of things. Give me for my master an honest-spoken, plain-dealing tyrant, in *his own proper* person, rather than a sneaking, pitiful, two-faced minion, who insults me with words of freedom, while he robs me of my rights. Commend me to the tyranny of the Emperor, rather than of the pro-consul;—to that of the Sultan, rather than of the pacha. To be the slave of slaves has ever been esteemed as the most degrading of human conditions. On the plantation it is the black driver that is the most feared and hated of all. As long as we are doomed to endure the mastery of the Slave Power, may the whip be brandished by a Southern and a Slaveholding hand, and not by a cowardly, cringing, dough-faced Northern overseer. This state of things has been long foreseen, and I hail its advent as auspicious of better times to come. If anything can arouse the torpid North to a sense of its own degradation and oppression, it must be such an open demonstration of its servile estate, as must soon be forced upon its notice. May the hearts of the men, be they who they may, that are to succeed to the high places of the nation, be strengthened to do their work! May their little finger be thicker than the loins of their predecessors! Where they chastised us with whips, may their successors chastise us with scorpions! The chilling influences of Slavery have so frozen the genial current of the nation's blood, that nothing but the scourge remains to arouse it to a healthful vitality. It is yet to be seen whether there be life enough left to obey its tingling summons. If there be not, we cannot know it too soon. When the spirit has indeed forever departed from the Republic, its putrefying carcase cannot be buried out of sight too soon. If liberty, the breath of its nostrils, be indeed extinct, the pall of despotism cannot be too soon drawn over its lifeless proportions, to hide them from the contempt and loathing of the world. If we are to remain the humble vassals of the weakest, vilest, and most contemptible oligarchy, on which the sun ever shone, at least let us not be mocked with the name of self-government—with the forms of freedom!

A new page in our country's history is about to be turned. The disease with which our fathers inoculated their body politic, is fast reaching its crisis. A few years will decide whether there be strength enough left in the nation to vanquish the spotted plague, or whether it is fated to drag us down into the sepulchre of dead empires. Quacks and charlatans have been long attempting to postpone the evil day by their empiric nostrums, but it is now upon us, and must be met as best we may. Happily, it is a disease in which the patient may minister to himself. The gift of healing abides with him, unless all virtue have departed out of him. If the people will speak the word, they will live. If they dare not, they must die. Lions who consent to be bound by cobwebs, deserve to be caged. Millions who submit to the mastery of thousands, merit the chains they wear. Fools who suffer themselves to be juggled out of their rights by a lying parchment, must perish unpitied in their folly. Men, who permit themselves to be cheated out of the rights which their fathers vindicated with their blood, are aliens and bastards, and should be stripped of their name and inheritance in disgrace. How these things are to be, a very few years will disclose. Either negro slavery will be abolished, or universal slavery will be established. The people of the free States will either rouse themselves, and by a breath, free their limbs from the filmy thread of the Constitution, with which they have suffered themselves to be bound so long, as if with links of iron, or they will tamely submit to be its thralls forever. In the one case, a new Government will spring from the ruins of the old, instructed by its experience, and warned by its disasters, which I deserve the long prostituted, but ever glorious name of a true REPUBLIC, of a genuine COMMONWEALTH, which the noblest spirits of ancient and latter times have desired to see, but have died without the sight. In the other event, a new example will be added to the multitudes with which the pages of history are crowded, of a nation sinking under accumulated guilt, and benefiting mankind by the warning of its crimes, and of its punishment, rather than by the example of its virtue and happiness.—Q.

CELEBRATION AT HINGHAM.

In another column will be found the order of the exercises for this celebration on the 1st of August. I know something of the way in which these things are done in the Old Colony; and the busy hum of preparation which reaches me even here, gives assurance that no common zeal and will is at work now, and promises, not doubtfully, that the largest, the most brilliant, the best conducted, and the most note-worthy, Feast of the Freedmen, that has ever yet been held, not only in the old Bay State, but in any other of these Disunited, and Slaveholding States, is on that day to be. I only wish, that instead of the simply beautiful grove where these hosts of Anti-Slavery people are to gather, that they had one of the grand old forest Cathedrals of the West, with its long dim alcoves hung with waving festoons of the wild grape and the ivy, and its lofty Gothic arches, painted in *fresco*, with the struggling sunbeams among the quivering leaves, and the blue sky above for its dome just dimly seen, wherein they might sing "their hymns of lofty praise," and startle the silence from its hiding-place, with their "anthems of the Free." Then should the sublimity of the occasion be fitly symbolized in its sublime Temple. But perhaps the young and thrifty greenwood is a more fitting emblem, in its recent growth, and sparser numbers, shooting up vigorously to the light, and sinking its roots deeper and deeper into the firm earth, than the old, and mossed, and hoary giant forest of the Past, struggling not now for larger growth, but shutting out, rather than welcoming the sun-light, and its members dying, or lying dead around, and yielding to the slow decay. And if it be a true Anti-Slavery gathering—as it will,—it will startle into life, not the slumbering echo, but the answering voice of Liberty from the half-aroused people.

I will answer for the Hingham friends, that all the duty of preparation which shall devolve on them, shall be most faithfully and fully done. Every man, and woman, and child, of serviceable age, and spirit,—and of the last, many shall be made for the nonce—shall be enlisted in the work. On the stores of the goodly housewives, contribution shall be levied. The shelves of shopkeepers shall give up their wealth. Mrs. W's tea-kettle,—the largest extant,—shall be pressed into the service, and all the needful ware, both big and little, shall follow "in the footsteps of their illustrious predecessor," though there should not be wherein to make a cup of tea anywhere in the whole village, out of Tranquillity Grove that day. All culinary skill and lore shall be put in requisition to feed the hungry people, and to vie in abundance and artistical skill with the contributions of their neighbors from other towns. The good things of this life—as the world counts them,—shall abound. But not one sense alone shall be catered for. Busy fingers shall weave beautiful wreaths, and the oak, the hemlock, and the spruce shall be bent into bowers, and arranged in arches, "and flowery stars, and starry flowers," shall cluster around banners and mottoes, and all manner of pretty conceits shall astonish the uninitiated in the lore of pic-nics. Those who have not of this world's goods to give, or no gardens to be dismantled of their fruits and flowers, or no strong hands wherewith to work,—and some too who have all these,—shall send forth their song for Freedom; and a stranger thing than Orpheus saw shall happen; for though the trees and the rock may not move to music, the music shall come from the trees and the rocks.

It needs no word of mine to urge all to be there, from all the surrounding borders. The true descendants of the Pilgrims,—not geneologically only, but spiritually,—are to meet in commemoration and in hope of the triumph of the principles which guided the May-Flower to New England. The children of Plymouth Colony, and Massachusetts Bay, are to meet near the dividing line of the ancient colonies to pledge anew their allegiance to the faith which the fathers, after their light, lived for. Cape Cod and Cape Ann will shake hands, not sea-ward but inland, Lynn, and Salem, and Danvers, and Plymouth, and Kingston, and Duxbury, and Abington, shall send all that's in them, that's worth the sending, to greet each other, and the hosts from Boston, and Dedham, and Plymouth; and more distant towns than these, perhaps, and at least all the intervening ones, shall swell the numbers to make this day a noted one in Anti-Slavery annals.

But not only for its "pomp and circumstance,"—for music and for poetry—for delightful festivity,—for beauty and perfection of arrangement,—and for the noble eloquence of Phillips or Garrison, will the day be noted. A fresh impulse will be given to our cause. The weak who need strength from without shall receive it. The timid shall be encouraged by the sight of numbers. The lukewarm and the cold be heated by others' enthusiasm. And the strong made stronger by the assurance of their own strength. All who by any possibility can, should be there, for none it may be hoped with confidence, can go away again, without feeling their zeal relighted, their hope made more certain, and their determination renewed to labor faithfully and untiringly, in the quiet of their own homes, and neighborhoods, for the consummation of our holy cause.—G.

THE "NO-VOTING THEORY."

This article, which appeared in the paper of the 4th instant, has been attributed, by some wise people, to me. How such a crotchet could get into any head, that had also two eyes, it is difficult to conceive, as the article appeared under its appropriate caption of Communications, though without signature, as there was none in the original. All editorial matter—except it be sometimes a few words of introduction preceding other articles—comes after the *vignette*, and not before it. I might feel flattered at the supposition in the present case, in view of the literary ability of the writer, were I not mortified at the implied possibility of my maintaining a position, which nearly three years since, I abandoned.—S. H. G.

PENNSYLVANIA HALL.

It will be seen by the following paragraph, that the man who set fire to this building has been arrested. Grievously has the sin of Philadelphia in that matter been visited upon her, if indeed it is yet expiated. Whose turn comes next?

From the Philadelphia Gazette of last week.

GOING UP STREAM.—It is stated in some of the morning papers, that a man named Abraham E. Frimer, (or Frimeyer,) was arrested yesterday, and taken before Alderman Erety, on the charge of setting fire to the Pennsylvania Hall in 1838. The Sun states, that in a conversation, held some five or six weeks ago, on the subject of the Kensington riots, he asserted that he broke the gas pipes with a club, and applied a torch. In default of bail, he was committed to prison, to answer the charge of arson. This is going toward the sources. The burning of the Pennsylvania Hall, and the abolition riots of that crisis, not only disgraced our city at the time, and stained the page of its history, but hastened forward the present period of bloodshed. We are reaping bitter fruits of the negligence of past times. The man who has ever winked at mob-violence may now see the results of his error.

THE THIRD PARTY.

It was my intention, in my article on the Nominations for the Presidency, to have made some observations on the claims of the candidate of the Third Party. But space forbade; and moreover, it seemed too absurd, in speaking of political parties, which have no dignity or strength, even in their own eyes, except in numbers, to couple the name of the candidate of the Third Party with those of the other two,—unless, indeed, it were for the purpose of throwing contempt upon them, as Swift ridiculed the Whig and Tory parties of his day, in the Big-endian and Little-endian factions of Lilliput. Mr. Birney measuring his physical strength—for a party is but the embodiment of physical strength—with Mr. Clay and Mr. Polk, is too much like Gulliver running a muck at a couple of Brobdingnagians, to be treated seriously. With Mr. Tyler, perhaps, the contrast would not be so preposterous.

At a suitable time, however, before the election, I shall set forth the claims of Mr. Birney to the support of Abolitionists and of the people. All I have to say on the subject, at present, is, that in the opinion of the most intelligent and best informed Abolitionists, MR. BIRNEY IS THE MOST OBJECTIONABLE CANDIDATE OF THE FOUR. This I do not doubt of making out satisfactorily, at the proper time.—Q.

CHAUNCEY MORSE, who has been advertised in this and other Anti-Slavery papers, as having left home recently, has been found, and returned to his family. He was partially deranged, but has apparently recovered.

NOTICE.

It is not impossible that mistakes may still occur in mailing the Standard from this office, and when they do, I earnestly request that immediate notice may be given me, by the Postmaster at the office where they should be sent. Our friends will have patience with me for any delinquencies of this kind, remembering that it is difficult, immediately and perfectly, to accustom ourselves to duties, of which we have heretofore had no experience. No complaints have yet been made, and I trust there will be no necessity for them, but should there be, let them be made promptly.

All the errors of the past, whether in the accounts, or in the mailing of the papers, are being corrected, as fast as they are made known to me.

I will thank all persons to whom papers have been heretofore sent gratuitously, by request of some of the agents, in the hope that such persons would ultimately become subscribers, to give immediate notice if they wish the Standard sent to them, on the terms which they will find at the head of the first page.

To delinquent subscribers of long standing, I would announce that a Black List is about to be opened, on which I wish to place as few names as possible, and the owners of these, I trust, will take immediate measures to have them erased.

Those who are in arrears for the last year, I would invite to a speedy settlement, and urge others from whom nothing is due for the past, to send in their subscriptions for the ensuing year.

And finally, I would urge most strongly upon the attention of the friends everywhere, the duty of taking some effective measures whereby the circulation of the Standard may be increased. Let Agents be appointed by local Societies to canvass Town and School Districts, and let every member of the American Society, and its auxiliaries, deem it a peculiar duty to do something to put the organ of the Society into the hands of their neighbors.

S. H. GAY.

TO AGENTS AND OTHERS.

Will all the Agents of the American Anti-Slavery Society, now in the field—all the General Agents of auxiliary State Societies—and all the friends, whether lecturers or not, give to us, *as often as they can*, whatever of general interest may occur during their labors, or in their neighborhoods? We shall be glad to devote a column or two, each week, to such communications, that we may make the paper more useful to them by this exchange of "experiences," more interesting to all the readers, and of more effectual service to the cause.

GENERAL INTELLIGENCE.

Foreign.

ARRIVAL OF THE HIBERNIA.

Fifteen days Later from England.

We thank our friend Richard D. Webb, for the "*Nation*," "Register," &c. up to June 29th, and learn from them, that the state of Ireland continues the same—resolutely peaceful, but strongly agitated; addresses of condolence and sympathy, pouring from all parts, to the "Liberator" and his friends in imprisonment—great meetings continually being held—the repeal rent, too, (with all manner of little testimonial presents,) pouring in proportionately, amounting for the third week in June, to £3,180¼ the receipts of the last three weeks being not far from double the entire receipts of 1842; Ecclesiastics of the highest rank vieing with each other for the honor of the Diurnal Mass in the prison—a general fast appointed by the Catholic Hierarchy—landed proprietors flocking to the standard of repeal; and men of the highest character and qualifications, superseded from the magistracy for their adherence to repeal; deputations from England and Scotland, expressing their disapproval of the Government proceedings. Walter Savage Landor is mentioned as protesting against them. It is a protest in the guise of a petition.

Great indignation is felt throughout the Kingdom, at the opening of private letters by the Government, which it has just been discovered has been going on under the sanction of the Secretary for Home Affairs, Sir James Graham.

The prospect of war between France and Morocco begins to excite much interest, from the circumstance that the conquest of the latter by France, would be a death-blow to the British power in the Mediterranean, the fortress of Gibraltar being supplied from Morocco with fresh provisions.

The interests of the West India planters, and the principles and necessities of the Tory Administration have prevailed for the present in the House of Commons, over free trade and free conscience, the interests of humanity, in the matter of the sugar question. *For* a duty on slave grown sugar, 183 votes—against it 65; majority 118. The majority of the cheap-bread men, must have voted for dear sugar.

When the question of the repeal of the Corn Laws came, up Sir Robert Peel argued *against* their repeal, on the ground which all conservatives take against all reformers: *i.e.* "That in the *artificial state of society in which we live, we could not act upon these mere abstract principles, which, isolated, could not be contested.* He prevailed by a majority of 204—124 being *for* the repeal of the Corn Laws, and 328 against it. Having been untrue to their principle, the Free Trade-men who voted with the Prime Minister on the sugar question, deserved their defeat. Let the League markthem.

Mr. William Backhouse, of Darlington, died suddenly in a meeting of the Society of Friends to which he belonged.

Want of bread is still driving the peasantry of England to incendiarism—131 fires in Essex only, since Christmas.

The Duke and Duchess of Sutherland, caused their infant son to be christened on the 22d of June. The sponsors were Prince Albert, and Viscount Morpeth, and Lady Blantyre, for Lady Francis Egerton; the Queen and the highest nobility being present.

Dickens is in Italy. Five slavers have been captured on the coast of Africa.

Half-long sleeves, scolloped trimmings of every kind, and the color green, still continue to be the fashion in ladies' dress.

The Anti-Corn Law Bazaar, is postponed till January. The death of the Duke d'Angouleme brings to mind a curious ceremony observed at the funerals of the Kings of France. On arriving at the gates of the Cathedral of St. Denis they were found shut; the attendants knocked, and from the inside the voice of the Prior, inquired, "Who is there?" "A Christian." "What does he seek here?" "A tomb and prayers." "What gives him the right to obtain them?" "His faith, his ancestors, his life." "Let him enter, then, if he be a Christian, if he be the son of those who repose here, and if he has merited to repose with them."

W. S. Landor's Memorial in behalf of O'Connell.

The subjoined memorial to the Queen, written by Mr. Walter Savage Landor, is at present receiving signatures in Bath, (Eng.)

We, the undersigned, inhabitants of Bath, yielding to none in loyalty toward your gracious Majesty, or in veneration of our established laws, crave to approach the throne with our petition.

We pray of your gracious Majesty that the royal mercy may be extended to Daniel O'Connell, against whom a verdict of "*Guilty*," was delivered in Dublin, on a charge of conspiracy, and who at this time is suffering the penalty of fine and imprisonment.

We presume not to question the justice of the sentence nor the composition of the jury: but we implore your Majesty's pardon of the offence, on these considerations:

First. That the Act of Union, which we hope will be indissoluble, was brought about by such practices as would disfranchise any borough in England.

Secondly. That Ireland did not obtain by it such advantages as were obtained by Scotland; namely, that the religion of the majority should be the established religion of the land.

We reflect with shame and sorrow that Ireland at the present hour is treated less liberally in regard to religion, than Greece was treated under the dominion of the Turks, which dominion she was aided in overthrowing by the arms of England. And yet the Turks do not "profess and call themselves Christians."

We remember by what evil counsels two millions of British subjects in America were severed from the dominion of England. They had incomparably less cause of complaint than, according to the public opinion of Europe, Ireland always had, and has: on the correctness of which opinion it is not our business, or our duty, or our wish to speak. Two millions, who had no free States to sympathize with them, were able, contrary to the expectation of many wise and experienced statesmen, to declare and enforce their independence. Seeing that Ireland, at the present day, contains seven millions of malcontents; seeing that the nearest and the most powerful nations are ready to espouse her cause, and omit no opportunity of displaying their sentiments, of uttering their threats, and of attacking the weak who are under your Majesty's protection; we cannot dissemble the danger we apprehend, nor can we believe that it is remote.

We doubt not that your Majesty's most dutiful Parliament will readily grant all supplies which your Majesty's Ministers (for any purpose) may demand. But, in the poverty, the want, the almost famine, which three millions of your Majesty's subjects are enduring, and under the long and hopeless loss of employment which another million for the most part manufacturers and artificers, impatiently bear and angrily lament, we doubt whether it is possible to add to the national debt, in one year, even so moderate a sum as thirty millions of money; a sum which we know by experience is quite insufficient for the first year's expenditure. We are assured, by the highest authority in military affairs, that a little war is beneath the dignity of England; we believe that it lies not in human power to circumscribe the extent of the calamity, or in human sagacity to calculate its duration: and we are certain that not only one people, nor only one continent, is alert and eager to meet us again in arms.

Formerly, when a tempestuous tide of war set in, we considered Ireland as the great breakwater of our country; we grieve to see this breakwater loosened in the whole length of its foundations, and propelled against us. We know how much easier it is to alienate the affections of a people than to recover them when once estranged; but we believe that the virtues of your Majesty will atone for the errors of your predecessors; and we are confident that a single word of your Majesty may silence forever that turbulence which the most eloquent and potent man in the empire has for a time, and perhaps only for a time, suppressed.

We deprecate the unwise and (as it seems to us) somewhat harsh and inhuman threat, that Ireland is to be conquered again. She has been conquered four times already, and by the four wisest of our governors: Henry II., Elizabeth, Cromwell, and William. But a part was yet unwon; a part which your Majesty has never failed to win elsewhere, the heart of the people. This is a conquest far beyond the reach of the sword, and your Majesty, without the hand or the voice of another, can achieve it.

We reflect with shame and sorrow that every other part of your Majesty's dominions is more favored than Ireland in that which is dearest to a virtuous man, namely, in the maintenance of his religion.

We reflect with shame and sorrow that greater indulgence was recently shown to the impurest idolatry of Asia, than to the religion of a Fenelon and a More.

And we cannot but wonder that all the eloquence and all the influence of Daniel O'Connell have been sufficient to restrain the passions of his countrymen, seeing these things.

We attribute solely to his great exertions the tranquil state of Ireland, which no other man in six hundred years hath been able to establish.

We entreat your Majesty to render it durable by that gracious act, which will of itself be the truest and surest Act of Union; and we shall be rejoiced to see the accession of seven millions to your family.

And your petitioners shall ever pray, &c. &c.

WEST INDIES.

The Insurrection at Dominica.—We have the Bermuda Gazette of the 2d instant, and of June 25. From Bermuda itself these papers bring no intelligence, but one of them contains a long account of the Negro outbreak in the Island of Dominica, copied from the Dominica Colonist of June 8.

The insurrection broke out on the 3d of June. Its immediate cause, among the mass of the ignorant Negroes, was the belief that the taking of the census in the different parishes was preliminary to a re-establishment of Slavery; but it was supposed that the idea was promulgated among them by a few crafty leaders, whose object was plunder and a general massacre of the whites.

Be that as it may, the census-takers were surprised at finding in several of the parishes the houses of the blacks deserted, and the inhabitants assembling at points in the neighborhood, armed with cutlasses and bludgeons, and making hostile demonstrations. The census-takers were obliged to fly or conceal themselves. In the parish of St. Paul, a gentleman going with despatches to the President was intercepted, robbed, severely beaten, and would have been killed had not some of the blacks interposed for his rescue.

It was soon found that the *emeute* was general throughout the leeward side of the Island. Martial law was proclaimed, and the militia and regulars were put in immediate requisition.

Some conflicts took place at various points, in which the rude and ill-armed insurgents were of course scattered, many killed, and large numbers captured. The house of some planters had been occupied and plundered by the rebels, but it does not appear that any loss of life occurred among the whites.

Some hundred prisoners had been brought in, and a court martial would be summoned for their trial.

There was a smart shock of Earthquake at Trinidad on the 26th of May, but it did no damage.

Mr. Thomas, convicted at Barbadoes of robbing the bank and sentenced to hard labor on the public roads, had made his escape from prison—through bribery, as was supposed—and no trace of him could be found. A commission had been appointed to investigate. His robbery was to the amount of about $72,000.—*Advertiser.*

Later from Dominica.—The brig Smith, Tuttle, from Guadaloupe, arrived at New Haven lately, bringing advices from Dominica to the 23d of June. The accounts we had yesterday were to the 8th. We learn from the New Haven Herald that the insurrection had been put down without much difficulty, and that the operation of martial law was suspended on the 21st.

Great damage was done to several of the estates on the Island. The Governor had issued a proclamation of amnesty to all, with the exception of the ringleaders, ninety of whom had been retained in prison to undergo the decision of the laws, several hundred having been discharged under the admonitory advice of the Governor.

The Islands had been overwhelmed with rains and floods, with great damage to the roads, &c.

Later from Port-au-Platt, Hayti.—By the arrival of the schooner Charlotte, Capt. Fuller, we have news from Port-au-Platte, to the 11th instant. We learn that it was quiet at Port-au-Platte, but hostilities were anticipated daily from the Haytiens. They were, however, well prepared to receive them. On the 8th July, a new standard was hoisted at Port-au-Platte, under the name of the Dominican flag. On the same day an election took place for President, and a Spaniard (white) was created President of that part of Hayti. His name is not recollected.

No accounts have reached Port-au-Platte of any massacre of whites, as all communication between them and other parts of the Island is prohibited.—*Tribune.*

From St. Domingo.—By the schooner *Stephen and Francis*, CAPT. ADAMS, arrived yesterday from St. Augustine, we received from our correspondent of the *News*, a copy of the Key West *Light of the Reef*, of the 29th ult.

An endorsement on the margin of the paper by the editor of the *News*, says: "This paper was brought from Key West by the sloop *Globe*, the Captain of which states, that about two hours before he left Key West, a schooner arrived there from the Island of St. Domingo, the Captain of which reported that the blacks had taken possession of the Island, and murdered every white person, except the English and American Consul."—*Charleston Courier, July 18.*

From Matanzas.—A letter dated July 1st says—The leaders of the negro insurrection were shot a few days ago. This affair has had the effect of obliging the government, to become stricter in the execution of the existing laws, and has swept all vagabonds out of the country. Most of the prisoners will be transported, and all free foreign colored men are banished from the Island.

From the West Indies.—We have a file of the Kingston (Jamica) Journal to the 1st instant, inclusive.

The paper of that date mentions the arrival of a Haytien vessel, having on board fifteen refugees from Port-au-Prince, chiefly females. The editor of the Journal professes himself unable to account for their leaving the Island, inasmuch as things are represented to be quiet there. He adds that several of the male refugees had chartered a vessel and were preparing to return.

The date of the vessel's departure from Port-au-Prince is not given, but the paragraph in the Journal apparently disproves a report which came from Key West this morning, *via* St. Augustine, *via* Charleston, leaving Key West on the 29th of June, to the effect that "the blacks had taken possession of the Island, and murdered every white person except the British and American Consuls."

Ex-President Boyer had been confined to his house ever since his arrival from Europe, by rheumatism. It was said that he had given up all idea of returning to Hayti, and intended to make Jamaica his permanent residence.

Ex-President Herard was also confined by severe indisposition. He too, it was reported, proposed remaining in Jamaica, and had entered into arrangements for the purchase of an estate.

H. B. M. steamer Hermes arrived on the 27th of June, last from Port-au-Prince, which she left on the 24th.

All was quiet at the several Haytien ports she had visited, but it was reported that the Haytien Government was actively engaged in augmenting the army by enlistment; whence it was inferred that more troubles were expected.

The Journal announces a tour by J. Daughtry, Esq. inspector of prisons in Jamaica, to the United States; his object being to examine the prisons of this country.

A great meeting had been held at Falmouth, to petition the British Parliament against any reduction of the duties on foreign sugar, unless the duties on colonial sugar were reduced in the same proportion. Other meetings were to be held for the same purpose. The proposed reduction had excited great alarm throughout the Island.

The Government scheme of importing laborers from Africa to the Island of Trinidad is to be abandoned having proved a failure.

MEXICO.

The United States ship Vincennes, Captain F. Buchanan, arrived at Pensacola on the 4th instant from a cruise on the coast of Texas and Mexico. She brought despatches from Commodore Conner, and Mr. Green, our Charge d'Affaires at Mexico which were immediately forwarded to Washington by mail. The Vincennes sailed from Vera Cruz on the 25th June, and left at anchor off that port, the United States frigate Potomac, Captain Newall, (Flag ship of the Home Squadron,) and the United States brig Somers, Commander Gerry, also the United States Revenue Cutter, Woodbury, Captain Foster.

Papers to the 20th of June from the city of Mexico contain Santa Anna's letter to his Minister of Foreign Relations, written after the interview which he had with Mr. G. L. Thompson, the recent special agent of the United States to Mexico.

The following is an extract:

"The President of the United States, in my opinion, has not acted very properly in treating of the annexation of Texas with its actual possessors, because the majority of these, being but a portion of the American community, although with the name of Texans, have no right to enter into treaty of a Territory which does not belong to them. That Mexico being resolved to sustain her rights without ever yielding them, because she considers them unquestionable, thinks the proposition made on the part of the Americans to be inadmissible, and renounces all idea of ceding her territory. That Mexico is resolved again to undertake vigorously the campaign against Texas, for which which she holds in readiness a large army with all the necessary resources, which the peace she had latterly enjoyed, and the general prosperity of the country, have enabled her to obtain. That if she has not proceeded to open the campaign during the present year, it is because she has been awaiting the result of the armistice agreed upon, in order to treat of the termination of the actual war. That if the United States desire in good faith to arrest the disorder which exists there so much to their prejudice, their best plan is to induce Texas to recognize the sovereignty of Mexico, disposed as she is to make every concession which situation, religion, customs, &c. may require, but that in no manner will she consent to dismember her territory; rather will she carry the war to any extreme which may be necessary to sustain her rights; and that as nations do not die, the right of reconquering that territory shall remain to our children and our grand-children. That this is the opinion of the Government and of the Mexicans."

The Mexican Congress have refused to grant Santa Anna the additional thirty thousand men and four millions of dollars which he required for the invasion of Texas. Mexico, it is stated, has now a force of thirty-six thousand men. Congress has intimated to the President that he can take from this body the number asked for, provided he calls into active service a corresponding number of the "national militia," and that it will allow him one million of dollars if he can raise that amount of money *without forcing a loan.* This proposition does not suit the views of Santa Anna, and unless he can carry out his original plan, the invasion of Texas, it is thought, will be abandoned—at least for the present.

The Mexican Government had not paid the May instalments of the indemnity due the United States. It amounts to $140,000.

ACKNOWLEDGMENTS.

For the Standard—from July 1st, to July 15th, 1844.

[Omitted last week for want of room.]

Wm. T. Allen, Peoria, Ill.	$2.00	
Wm. Henderson, Hallowell, Me.	50	
A. Folsom, Dover, N. H.	50	
Female A. S. Society, Dedham, Mass.	4.00	
Daniel Gregg, " "	2 00	
C. Dilleriam, Framingham, Mass.	2.00	
Henrietta Sargent, Boston,	2.00	
Convers Francis, Wayland, "	2.00	
Samuel Scribner, Nashua, N. H.	1.00	
Joshua Small, Marion, Grant county, Ia.	2.00	
E. Carpenter, New-York,	4.00	
Charles Thompson, Poughkeepsie, N. Y.	2.00	
Edward Church, Northampton, Mass.	2.00	
G. A. Brewer, Brookline, "	2.00	
Luther Severance, Augusta, Me.	1.00	
W. Lyons, Hastings, Oswego county, N. Y.	1.00	
Ralsamon Seymour, Paris Hill, "	2.00	
Francis Wright, Utica, "	.50	
Allen Kingsbury, Cazenovia, "	.25	
Ann S. Thomas, Kingston, Mass.	2.00	
Enoch Gray, Pendleton, Ia.	2.00	
Anne Mott, Rochester, "	1.00	
William P. Tildon, Norton, Mass.	2.00	
A. Firth, Sen'r. Clappville, "	1.75	
M. M. Hartwell, "	.50	
Samuel E. Sewell, Boston,	2.00	
Samuel Dyer, Abington, "	2.00	
Moses Sawin, Southboro', "	10.00	
Edwin Thompson, Dedham, "	2.00	
E. Quincy, " "	2.00	
Sarah M. Marriott, New-York,	2.00	
Benjamin Segur, West Killingly, Ct.	1.50	
Fidelia Blanchard, Lebanon, Ct.	.37	
Festus Foster, Brimfield, Mass.	1.00	
Nathan Thomas, Pottersfield, Columbiana County, Ohio,	2.00	
Greenfield Iden, Ledyard, N. Y.	3.00	
		69.87
Donations.		
E. Carpenter, New-York,	1.00	
William Dall, Boston,	20.00	
S. P. Hodges, Boston,	5.00	
Mrs. Morse, Cambridgeport, Mass.	1.00	
Nathan Lincoln Hingham, "	2.00	
George Sharpe, Abington Ct.	1.00	
Elizabeth Lincoln, Hingham, "	.50	
Geo. W. Beal, Plymouth Co. "	1,00	
		31.50
Total amount received,		$101.37

FRANCIS JACKSON, Treasurer.

NOTICES.

CELEBRATION AT HINGHAM.

1st August, 1844.

The following gentlemen have been appointed to cooperate with the Chief Marshal in carrying into effect the arrangements for the Festival on the 1st of August; and they are earnestly requested to use their best exertions to secure a large attendance from their respective counties:—

AIDS.

NATHAN LINCOLN, HENRY W. WILLIAMS,
JESSE HUTCHINSON, Jr. WILLIAM C. NELL.

COUNTY MARSHALS.

Plymouth.
EDWARD T. PERRY, of Hanson.
Suffolk.
HENRY I. BOWDITCH, of Boston.
Norfolk.
ELIAS RICHARDS, of Weymouth.
Essex.
JAMES N. BUFFUM, of Lynn.

The place of rendezvous for the Norfolk delegation will be at WEYMOUTH, OLD SPAIN; and for Plymouth County at SOUTH HINGHAM; where those friends who attend the celebration in their own vehicles are requested to assemble *precisely at half-past 8 o'clock*, and proceed together to Hingham, under the direction of the Chief Marshals of their counties. Arrangements will be made for providing for the care of the horses of those who attend, at a reduced charge, that no obstacle may prevent an *unanimous* assembling of all who love the cause and desire to advance its progress.

After leaving their vehicles, the delegations from the towns in Norfolk and Plymouth counties will assemble in FOUNTAIN SQUARE, where a procession will be formed at 9 o'clock, and proceed a short distance, accompanied by the Dedham Pic-Nic Band, to receive the delegations from Suffolk and Essex counties.

The Grand Procession will be formed immediately after the disembarkation of the Suffolk delegation, and will proceed through the principal streets to TRANQUILLITY GROVE; where a Pic-Nic Collation will be provided, and the remainder of the day devoted to exercises of a highly interesting character.

Among the eloquent and devoted advocates of our cause who are expected to address the assemblage are WENDELL PHILLIPS, WILLIAM LLOYD GARRISON, EDMUND QUINCY, CHARLES L. REMOND, and JAMES FREEMAN CLARKE.

Addresses will also be made by the HUTCHINSONS, Freedom's own vocalists, in the peculiar style of eloquence for which they are so justly celebrated.

Music by the Instrumental Bands, and by a select choir, will also be introduced, to give variety to the exercises.

As on all similar occasions, the *refreshments will be furnished by those who attend the Pic-Nic, each contributing a proportion.* Those who find it more convenient ot send their provisions previously to the day of the celebration, can forward them, either to Hingham, or the Anti-Slavery Office, Boston; where a subscription may also be found by those who prefer to make donations in money for the payment of the expenses of the Festival, rather than furnish a portion of the refreshments.

The delegation from Suffolk county will leave LIVERPOOL WHARF, *at the foot of Pearl-street*, at EIGHT O'CLOCK, in the steamer General Lincoln, or in two steamers, if necessary, and will stop for a moment at East Boston, to receive the friends from Essex county. The Essex delegation will leave Salem and Lynn in the cars, at *seven and a half o'clock*, and will remain at East Boston until the arrival of the steamer for Hingham. *The fare from Salem to Boston will be reduced one half.*

From Boston and Hingham and back, price of passage will be only eighteen cents each way.

Tickets for the cars from Salem, and for the steamer to Hingham, may be procured of James N. Buffum, Lynn, or of Eliza J. Kenny, Salem.

Tickets for the steamer to and from Hingham may be obtained at the Anti-Slavery Office, No. 25 Cornhill, and all are requested to procure them previous to "the first."

The Boston delegation will be accompanied by a fine Band of Music.

If the weather prove unfavorable, the celebration will take place the first fair day.

TO THE FRIENDS OF FREEDOM IN MIDDLESEX AND THE NEIGHBORING COUNTIES.

All who feel interested in the slave's welfare, and the progress of human rights, of whatever sect or sex, age or character, are invited to meet at Concord, on the approaching 1st of August, to celebrate the anniversary of the emancipation of 800,000 slaves in the British West Indies—an event the most note-worthy of modern times, one which appeals to the noblest feelings of the heart; which was stained with no blood, and achieved by no physical strife, but accomplished by the wonder-working power of truth and even-handed justice; which has caused no tears to flow but those of joy, unless the tyrant weeps over victims snatched away; which has proved that obedience to the laws of God is for man's best interest; which has raised thousands from the position of brutes to that of men, and carried the light of knowledge and Christianity to the homes of thousands in darkness before; and which is, in fact, the crowning glory of Christianity in this age.

The exercises will commence at 11 o'clock, and will consist of singing by an anti-slavery choir, and an address by *Ralph Waldo Emerson.* At noon, there will be a collation in the woods—tickets 25 cts.—and afterwards, addresses by John Pierpont, S. J. May, F. Douglas, Walter Channing, and other distinguished friends of liberty, whose names will be announced in the Liberator, as well as the place where the meeting is to be held, in Concord.

It is desirable that the friends who propose coming, should send an estimate of the number that will probably attend from their respective towns, that suitable provision may be made. Please address WM. A. WHITE, Watertown, or Mrs. M. M. BROOKS, Concord.

ANTI-SLAVERY MASS-MEETING.

At the late meeting of the Bucks County Anti-Slavery Society, it was resolved to hold a mass meeting some time after harvest, and a committee of arrangements appointed to designate the time and place—as well as to procure speakers. The committee on conferring together, have agreed to propose the first of the eighth month (August,) ensuing as a suitable time, and the *woods near Concord Schoolhouse*, as an eligible place for holding the meeting.

Every Abolitionist is familiar with the fact, of the 1st of August being the anniversary of West India Emancipation. And, of course it is connected in his mind, with the most interesting associations. It is therefore expected that the exercises of the proposed meeting will receive a character from this distinguished epoch in the Anti-Slavery cause.

But the associations connected with the *place* of the meeting have a deep local interest. It was in sight of this spot, that the *Death-Struggle* for liberty was made a few months since in the person of "Big Ben"—and from this place he was borne by his murderous assailants, to be consigned to the human shambles, where he is now probably exposed to the market for human flesh in the City of Baltimore. Such recollections are adapted to excite a feeling in our citizens—which, it is hoped, will insure an immense gathering at the proposed meeting. The committee of arrangement have the satisfaction to announce the names of Thomas Earle and Samuel D. Hastings, and it is hoped, that we shall be favored with the company of several other distinguished advocates of the cause on this memorable occasion.

WM. H. JOHNSON,
JACOB TREGO,
MAHLON B. LINTON,
WATSON P. TREGO,
JOHN SHAW,
Committee of Arrangement.

Bucks Co. 7th month 16th, 1844.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

A meeting of this Society will be held in Ashford, Windham County, Connecticut, on the 1st of August, commencing precisely at 10 o'clock, A. M.

Let it not be forgotten that on this day six years ago, eight hundred thousand chattel slaves became freemen, by act of Parliament, in the British West India Islands; let it also be remembered that the "Republic which could not bear the bondage of a king, still cradles the bondage which a king has abolished!" While we rejoice for English freemen, we must mourn for American slaves. Let the Windham County Abolitionists prove themselves true to the principles of liberty and love, and come up by hundreds to this anniversary celebration, determined by their own faithfulness, to speed the day when *our* millions of slaves shall be released from their cruel bondage.

JAMES B. WHITCOMB, *Secretary.*

ANTI-SLAVERY PIC-NIC.

An Anti-Slavery Pic-Nic will be held in a beautiful grove at *Sweet Springs*, in *Upper Oxford* township, Chester County, Pa., two miles west of Cochranville, on Seventh day, the 3d of eighth month next, at 10 o'clock, A. M. Come one, come all, abolitionists and those who are not abolitionists. We anticipate a feast of instruction and eloquence, as several eminent speakers, among whom are Samuel Aaron, Thomas Earle, and J. Miller M'Kim, are expected to attend, and address the meeting. Refreshments for all provided on the ground.

On behalf of Committee of Arrangements.

LEVI PRESTON, ALICE JACKSON,
BEULAH PRESTON, KERSEY COATES.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort	4.00 a 4.06¼
Pearl	4.37½ a 4.43¾
CANDLES.	
Mould, tallow lb.	9 a 12
Sperm	28 a 30
Stearic do.	20 a 25
COAL.	
Liverpool, chaldron,	8.00 a 9.00
Newcastle	7.00 a 8.00
Scotch	6.50 a .
Sidney Pictou	6.37 a 6.50
Anthracite, 2,000lbs.	4.25 a 5.25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Porto Rico	7½ a 7¾
Laguayra	7 a 7½
Cuba	6½ a 7½
Brazil	6¾ a 7½
St. Domingo	5⅝ a 5¾
COTTON.	
New Orleans	5 a 10
Alabama	5 a 10
Florida	5½ a 8½
Upland	5½ a 9
Upland, fair	7¾ a 7¾
Upland, good and fair	8½ a 8¾
DOMESTICS.	
Shirtings, brown 3-4	4½ a 6
do. do. 7-8	6 a 7
do. bleached	5 a 8
do. S. I. do.	7 a 11
Sheetings, brown 4-4	7 a 9
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	16 a 18
do. 14 a 19	— a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	3¾ a 4
Cochineal	0.00 a 1.35
Copperas	1¼ a 1¾
Gum Myrrh	12½ a 15
do. copal washed	35 a 42
do. Arabic Turkey,	22 a 35
Madder, Dutch	11 a 17
Oil of Anis	1.90 a 2.00
castor, gall.	90 a 1.00
Tartaric acid, lb.	38 a 42
Verdigris	20½ a 22
Vitriol, blue	8 a 8½
DYEWOODS.	
Brazilletto, ton	32.50 a 35.00
Camwood	25.00 a 75.00
Fustic, Cuba	26.00 a 27.00
do. Tampico	18.00 a 19.00
Logwood, Cpy.	28.00 a 29.00
FEATHERS.	
Live, foreign lb.	13 a 24
do. American	27 a 31
FISH.	
Dry cod, cwt.	2.72 a 2.75
Dry scale	1.25 a 1.50
Pickled, bbl.	4.00 a 4.25
do. salmon, tce	15.00 a .00
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	9.75 a 10.00
do. No. 2	7.75 a 8.00
do. No. 3	5.87½ a 5.50
Shad, Ct. hf. bbl.	5.75 a .
Bucksp't. bbl.	6.00 a 7.00
Mass. do.	10.00 a 10.50
Herring, pickled	3.00 a 3.12½
do. scale box,	50 a .60
do. No. 1	30 a .
do. No. 2	20 a .
FLAX.	
Russia, lb.	8 a 11
American	8 a 8½
FLOUR & MEAL.	
Genesee per bbl.	4.37½ a .
Troy	4.37½ a .
Ohio, via canal	4.37½ a 4.50
Michigan	4.18¾ a 4.25
Philadelphia	4.12½ a 4.25
Baltimore c. mills	4.25 a
Richmond c. mills	. a 6.00
do. country	4.50 a 4.62½
Brandywine	4.50 a 4.62½
Georgetown	4.37½ a 4.50
Alexandria	4.25 a 4.37½
Fredericksburg	4.25 a 4.37½
Petersburg	4.25 a 4.37½
Rye flour	2.75 a 3.00
Indian meal	2.50 a 2.62½
do. per hhd.	11.75 a 11.87½
GRAIN.	
Wheat, Ohio bush.	. a .
do. Genesee	.85 a .95
do. Southern new	.90 a .92
Rye northern	62 a .
Corn north'n & Jersey	50 a .52
Southern	47 a .48
Barley, N.R.	54 a .
Oats, northern	30 a .31
do. southern	25 a .27
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
Peas do.	6.12 a 7.25
HEMP.	
Russia, ton	157.00 a 180.00
Manilla	137.50 a .
American, dew rot	85.00 a 100.00
do. water rot	115.00 a 145.00
HIDES.	
B. A. & Rio Grande, lb.	12 a 12½
California	4 a 11
Orinoco	11½ a 11¾
Mexican	10 a 11¾
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1843, lb.	7 a 8
HORNS.	
Ox, hundred	4.00 a 8.25
Cow	1.75 a 2.00

IRON.	
Pig, Eng. & Sc. ton	34.00 a 35.00
do. American	27.50 a 30.00
Bar do. rolled	80.00 a .
do. Russia P,S,I,	100.00 a 102.50
do. do. new do.	75.00 a .
do. Swedes	. a 80.00
do. Eng. com.	62.50 a 65.00
do. do. refined	75. a 75.50
Sheet E. & Am. lb.	5½ a 5¾
Hoop do. do. cwt.	5.00 a 5.50
LEAD.	
Pig, 100 lbs.	3.35 a 3.40
Bar, lb.	4 a 4½
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	15½ a 16½
do. middle	15 a 16
do. heavy	13½ a 14½
do. damaged	12½ a 13
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	10.00 a 11.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	22.00 a 30.00
Scantling pine	14.00 a 16.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	10.00 a 13.00
Staves w. o. pipe M.	50.00 a 52.00
do. do. hhd.	33.00 a 35.00
do. do. bbl.	28.00 a 30.00
do. r. oak hhd.	24.00 a 26.00
Heading, w. o.	40.00 a 45.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	28 a 30
Porto Rico	27 a 30
St. Croix	28 a 30
Trinidad, Cuba	27 a 28
Martinique & Guadaloupe	a 24
Havana & Matanzas	22 a 25
Neuvitas	28 a 30
NAILS.	
Cut, 4d a 40d	4½ a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.56¼ a 1.68¾
Pitch	1.12½ a 1.25
Rosin	.58 a .75
Turp. Wil'ton soft	2.25 a 2.37½
do. N. C. soft	2.37½ a .
Spirits turp'tine gal.	33 a 35
OILS.	
Olive, gall.	93 a 96
Linseed, American	74 a 75
Whale refined	48 a 50
Sperm, fall	90 a 92
do. winter	96 a 97
Lard oil	55 a 58
PROVISIONS.	
Beef mess bbl.	5.00 a 5.50
do. prime	3.00 a 3.25
Butter, prime dairy	8 a 10
do. Orange county	12½ a 15
do. common	7 a
Hog's lard	5 a 6½
Pork, mess bbl.	9.81 a 9.87½
do. prime	7.87½ a .
do. cargo	a
Cheese, Am. lb.	5 a 6½
Hams smoked	3½ a 7
RICE.	
100 lbs.	3.18¾ a 3.50
SALT.	
Turkish Isl. bushel	25 a
Bonaire	27 a
Curacoa	24 a 26
Ivica	
Cadiz	25 a
St. Kitts	a
Lisbon	27 a
Liverpool, ground	23 a 24
do. do. sack	1.05 a 1.07½
do. do. fine	1.35 a 1.45
SOAP.	
New-York, brown lb.	3½ a 7
Castile	9½ a 10
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5½ a 6
SUGARS.	
St. Croix, lb.	7¾ a 9
New-Orleans	5⅝ a 7
Cuba, Muscovado	6 a 6½
Porto Rico	6 a 7½
Havana, white	8½ a 9½
do. brown	6½ a 8
Cuba, white	8½ a 9½
do. brown	6½ a 8
Brazil, white	a
do brown	a
Manilla, brown	6½ a 6¾
Lump	
Loaf	11 a 11½
TALLOW.	
Foreign, lb.	
American	6¾ a 7
TEAS.	
Imperial, lb.	35 a 95
Gunpowder	35 a 95
Hyson	40 a 90
Young Hyson	35 a 85
Hyson skin	20 a 55
Souchong	21 a 57
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	16½ a 17
In plates ½ ⋈ box	9.00 a 9.25
WOOL.	
Am. Sax'y. fleece, lb.	42 a 44
do. merino	40 a 42
Pulled, superfine	35 a 36
No. 1	31 a 32
No. 2	24 a 25

Poetry.

From the Free Missionary.

THE MISSIONARY SLAVEHOLDER.

BY KAZLITT ARVINE.

Deeply and darkly had the Brahmin spurned
All but his own religion. He was schooled
In all the mysteries of his cheated faith,
And held the monstrous dogmas of his creed
As Heaven's own oracles and saving truths.
But, listening to a herald of the Cross,
He had begun to doubt and to dislike
The bloody orgies, lustful ritual,
And senseless mummery of his blind belief;
He knew the gospel, and he half approved.
They sit in the verandah, where the breeze,
That takes its way through aromatic groves,
And pilfers fragrance from the Indian flowers,
Regales the senses; and the preacher there
Has just been telling of a fairer world,
A paradise of sweet, perennial blooms,
Where all the followers of the Nazarene
Shall meet in one eternal brotherhood,
Where strife and envy, pride and wrong shall cease,
And love forever take the place of law.
What! shall our Sadrahs, shall the Hari rise
To one grand level in your Christian Heaven,
With Brahmin, Sittri, and the sons of Trade?
What! shall our servants, sprung from Brama's feet,
And *outcasts* share a common bliss with us?"
Yes, my friend, Monah, if the friends of God
All have one parent, all are brethren, then,
And have one blood—one law binds all mankind—
Christ died for all alike—all men have rights
Of equal value then, hence saints should have
But one locality and bliss at last."
Fine reasoning," said a sharp and scornful voice;
And as they turned they met the fiery glance
Of the rough captain of a rougher crew.
Lovers of pleasure, they had come on shore
To lure unwary *innocents* to their ship,
Then give the reins to passion. But the warnings
Of that same missionary broke the snare,
And loosed the intended victims of their lust.
Fine reasoning," said the scorner, "I overheard
The pious logic till I could not keep
My silence longer! Quite too much from him!
Now, Brahmin, I will tell you what a man
He is, who comes here vending superstition,
Striving to rob you of your gods, your caste,
And make a wretch of you! I knew him well
In our own country. Spite of all his cant
On Heaven's equality and human rights,
He robbed two men, five women, seven children,
Of their humanity, and made them brutes,
As far as power could make them!
They were *Slaves;*
For him they toiled like oxen; and his beasts,
Which had enough for shelter, food, and drink,
Fared well as e'er his slaves did! Ah! he kept
His Bible from them: and he loudly preached
They should submit all patient to his rule,
Or Hell would have them!
Ere the tyrant came
To civilize and Christianize you here,
He sold those slaves at auction; and a fiend,
Though stranger to the preacher, bought them all,
Chained some, and sent them to the distant South,
To toil and die in hot and sickly swamps;
And some were scattered elsewhere. Thus were parted
Wives from their husbands, parents from their babes!
O, had you seen their tears, and heard their screams,
While nature's ties bled as they broke in twain,
What had you thought of him who now has come,
Talking of equal rights, as though your castes
Were very bad distinctions!
Hypocrite!
Go back to brokers in the blood and bones
And souls of men—they sent you here to India!
Taking the extorted gains of men half fed,
Half clothed, to feed and clothe yourself,
And robbing cradles to procure your Bibles!
Go back, and bid them sanctify their hands
From profanation of Jehovah's image,
From heathenizing men at home, for means
To Christianize a heathen race abroad!
Tell them to put away their bloody sin,
Which makes my country's stripes and stars
The bye-word and the hissing of the world!
Then when the beam is cast from their own eyes,
They'll see, perchance, to pluck out others' motes.
And *you!* let shame your cheek to cinders burn!
You trampled on men's rights, and tore the crown
Of manhood from them, till they sometimes felt
That life was burdensome, and longed to die!
You weighed them in a balance with the gold
Of an incarnate demon, who hath snapt
The tenderest fibres of the human heart!
You justify the master, and would be
Again a master could you here hold slaves:
And yet you come to preach on human rights,
Talking of mercy, justice, liberty!
The Devil turned reformer!
I would be
For all God's justice in another world,
The vilest Sadrah in the realms of Ind,
The craftiest priest that ever read the Vedu,
Ere I would have thy spirit, or appear
At Heaven's tribunal with a guilt like thine!
I don't know as a judgment ere will come,
But, if so, Monah and myself will fare
As well, I reckon, as the lords of slaves,
Or he, who, though he keeps no *human cattle,*
Has *will* to do so, if he had the *way.*"
What said the preacher? Ah! his mouth was shut.
Shut by the caviller's words, which sure contained
Too much *severity*, yet too much *truth.*
Yes, from that time he never broached God's word
Before that sceptic or his hardened crew.
Even from their presence he would shrink with shame
And ne'er again opposed their hellish lusts.
The Brahmin! O, who hath not tears for him!
That hour did seal his ruin! Past respect
Felt for his teacher, turned to deep contempt;
Till, for his sake, God's truth itself was loathed!
He turned back to his idols and his rites!
He rung that scorner's language far and wide,
And many a heathen, who might else been saved,
Wondered, despised, and perished in their sins.

THE FATHERLAND.

BY JAMES RUSSEL LOWELL.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O, yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God, and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O, yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birth-place grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birth-place grand,
His is a world-wide fatherland!

Miscellany.

From "A New Spirit of the Age."

DR. PUSEY.

"The angels, in like manner, can utter in a few words, singular the things which are written in a volume of any book, and can express such things, or every word, as elevate its meaning to interior wisdom; for their speech is such, that it is consonant with affections, and every word with ideas. Expressions are also varied, by an infinity of methods, according to the series of the things which are in a complex in the thought.—SWEDENBORG, "*Concerning the Wisdom of the Angels of Heaven.*"

In the vigorous, and very ominous contest which has for a considerable time been raging between different sections of the Established Church, it will form no part of this brief notice to engage on either side. A work like the present cannot, it must be obvious, afford space for lengthy and complex disquisition on any subject; and least of all, would its design accord with controversies, which are usually, in themselves, endless, whether on matters of religion, science, or politics. A few broad statements of leading principles and facts, are all that will be attempted—intended solely for the benefit of those who do not know much of the subject, and have not time to study the "Tracts," but who wish for some concise information.

This necessary avoidance of theological conflicts and the inadmissibility of polemical treatises, must also prevent our taking into the present paper some account of Dr. Chalmers, the leader of the High Church party in the Presbyterian, as Dr. Pusey is in the Episcopal section of the Protestant Church in this kingdom; and must equally prevent any view of the natural opposites of both these leaders in their theological aspects; otherwise our design must have included the lectures of W. J. Fox, and those of the late Dr. Channing, whose transatlantic birth has not precluded his influence among ourselves. Our purpose, however, being limited to the consideration of certain novel doctrines, which have been designated after the name of their originator, the following remarks are offered in elucidation.

Dr. Pusey is the representative of that class of Englishmen, who, looking with reprehension and alarm upon the changes in the ecclesiastical and political system of our country, which have slowly but constantly gained ground during the lapse of the last fifteen years, have ranged themselves under the freshly emblazoned banners, and newly illuminated altars of the Church, have unsheathed the sword of Faith and new interpretation, earnest to restore the ancient Constitution in Church and State; to stem the advancing tide of modern opinion, and endeavor; to retain the stronghold of the Divine Right of Kings, and the Spiritual Supremacy of the Priesthood, and from this detached ground, to say to the rising waves, "Thus far shalt thou go, and no farther," and to the troubled waters, "Peace—be still."

The first note of alarm was sounded to this class, when, fifteen years ago, the Repeal of the Test and Corporation Act passed the legislature. This measures (to use the words of a distinguished member of their own body, Mr. Palmer,) was, in their eyes, a "cutting away from the Church of England, of one of its ancient bulwarks, and evidencing a disposition to make concessions to the clamor of its enemies." In the next year, called by the same authority, "the fatal year 1829," they saw the admission of Catholics to posts of trust and responsibility, and to a share in the legislation. The feelings which animated them now, may be understood, from the fact, that his part in the transaction cost Sir Robert Peel his seat in the University of Oxford, and from the language of the same authority we have already quoted, who described the Emancipation Act, as "a measure which scattered to the winds public principle, public morality, public confidence, and dispersed a party, which, had it possessed courage to act according to its old and popular principles, and to act on them with manly energy, would have stemmed the torrent of revolution, and averted the awful crisis which was at hand." Such was the state of appalled apprehension on which the tocsin of revolution in France struck like an electric shock in 1830, and on which the echoes reverberated nearer and nearer thunders through the reform agitation in England. "The Tory aristocracy," says Mr. Palmer, again, "which had forsaken the Church in yielding Emancipation, were now hurled from their political ascendancy, and the REFORM BILL of 1831—a just retribution for their offence—made for the time the democratic principle, all powerful in the State." Events glided on. The claims of the Dissenters were loudly urged—a severance of Church and State was demanded—ten Irish Bishoprics were suppressed—even Church Rates were in many quarters successfully resisted—and CHURCH REFORM was actually called for, much in the same manner in which Parliamentary Reform had been demanded a year or two before! Struck by these signs of the times, by the increase of dissent, the avowedly low views of Church authority entertained by a majority of the clergy, and nearly the entire body of the laity, the extreme laxity of discipline, and great diversity of doctrine prevailing in the Church, and the tendency to further innovation manifesting itself in many, and those not unimportant quarters, a few clergymen, chiefly residing at Oxford, and members of the University, formed themselves into an association under the title of "Friends of the Church." At the head of these was Dr. Pusey.

Edward Bouverie Pusey is the second son of the late Hon. Philip Pusey, and grandson of the Earl of Radnor. His father assumed the name of Pusey on becoming the possessor of Pusey, in the county of Berks, an estate held by that family from a period considerably anterior to the Norman conquest, and held under a grant from Canute, by *cornage*, or the service of a horn. The Pusey horn is well known to antiquaries. Dr. Pusey was born in 1800, and entered the University of Oxford in 1818, as a gentleman commoner of Christ Church. His name appears in the first class in 1822. Shortly afterwards he became a fellow of Oriel College; in 1824 he obtained the prize for the Latin essay, and in 1828 he became Regius Professor of Hebrew, and Canon of Christ Church. In this year he married a lady, since deceased. In 1825, he had taken the degree of M. A. and at the usual periods subsequently took those of B. D. and D. D. Dr. Pusey is, therefore, in his 44th year. He is somewhat under the middle size, pale, and of a meditative and intellectual countenance. As a preacher, he is calm, logical, and persuasive, and there is an air of sincerity about every word which he utters, which is never without its effect. His theological views were at one time supposed to be verging toward these of the German theologians, but they underwent a very decided change before the year 1833, when he became one of the founders of the association, out of which sprang the "Tracts for the Times."

The first object of this association was to stir up clergy and laity to activity, and to more zeal for the office and authority of the Church, and this was done by correspondence, addresses, associations, and similar means, with very satisfactory results. But inasmuch as it was by the press, that opposite principles had been most successfully inculcated, so the leading members of that society determined to issue some short publications adapted, as they considered, to the exigencies of the times. These publications were not sent forth with any corporate authority. The writers spoke only their own individual opinions, and no system of revision, though often recommended, was ever adopted. The title given to them was "Tracts for the Times, by the members of the University of Oxford." Some were addressed especially to the clergy, and headed, "*ad clerum*," others to the laity, headed "*ad populum*," and others to both.

The tenets maintained by the Tract writers were chiefly as follows. They asserted the three-fold order of ministry, Bishops, Priests, and Deacons, as essential to an apostolic church. They claimed a personal, not a merely official, descent from the Apostles, *i. e.* they declared that not only had the Church ever maintained the three orders, but that an unbroken succession of individuals canonically ordained, was enjoyed by the Church, and essential to her existence; in short, that without this there could be *no Church at all*. They held the doctrine of baptismal regeneration, of sacramental absolution, and of a real, in contradistinction to a figurative or symbolical, PRESENCE in the Eucharist. They maintained the duty of fasting, of ritual obedience, and of communion with the Apostolic Church, declaring all Dissenters, and, as a necessary consequence, the members of the Church of Scotland, and all churches not episcopal, to be members of no church at all. They denied the validity of Lay-baptism; they threw out hints from time to time, which evidenced an attachment to the theological system supported by the nonjuring divines in the days of James II.; and the grand protestant principle, as established by Luther—the right of private interpretation of Holy Scripture—they denied.

A facetious, but somewhat profane Letter, shortly appeared, purporting to be "an Epistle from THE POPE, to certain members of the University of Oxford," and was extensively circulated. Dr. Pusey replied to this highly reprehensible Pretender, in a grave and earnest tone, deprecating a light and irreligious spirit on a topic of so great magnitude and importance.

The Evangelical party in the Church next objected to certain expressions used in the "Tracts," such as "conveying the sacrifice to the people"—"entrusted with the keys of Heaven and Hell"—"entrusted with the awful and mysterious *gift of making the bread and wine, Christ's body and blood*"—all which expressions they considered might perhaps be understood in *rather* a Romanizing way. "The Record," a religious newspaper, conducted by gentlemen of Presbyterian tenets, but circulating chiefly among Churchmen of Calvinistic doctrine, directly accused the Tract writers as Jesuits, and covert Papists. The conduct of the Bishops, who were supposed to favor Dr. Pusey, was watched, their dinner-parties noted, and the disposal of their patronage tartly commented on. The inferior clergy were subjected to espionage. If a priest or deacon was seen at a ball or concert, his name was sure to appear in the next week's "Record," as a musical or a dancing clergyman, and a Puseyite; for the term "*Puseyite*" originated with this journal. The Tracts meanwhile went steadily on, never replying nor recriminating, but continuing to put forth new and more startling deviations from the received theology of the day.

In 1836, a new species of hostility commenced, in which the Puseyite party were the assailant. Dr. Hampden, canon of Christ Church, and Principal of St. Mary Hall, was appointed Regius Professor of Divinity. The admirable personal qualities, and the splendid abilities of Dr. Hampden, made *the man* both admired and esteemed; but he had preached a course of Bampton Lectures which were considered "rationalistic"—or tending to a daring use of the rational faculty; and had published a pamphlet, in which, says Mr. Palmer, "the boldest latitudinarianism was openly avowed, and Socinians were placed on a level with all other Christians!" His appointment was therefore vigorously opposed by the high Church party; but the opposition being fruitless, an agitation was commenced, chiefly by the Tract writers, and a formal censure of the University on Dr. Hampden was passed by an overwhelming majority in Convocation. By this censure, the Margaret Professor of Divinity was substituted for the Regius Professor, and the attendance of the under graduates on the latter, dispensed with.

Periodicals were now started with the avowed object of opposing the "Tracts;" and one "The Church of England Quarterly Review," was alluded to in the House of Commons, and had two articles, which were marked by vehement invective, quoted in "The Times." That paper, however, subsequently discovering certain inaccuracies, repudiated the articles in question. Thus attacked, the Oxford party resolved to have an organ of their own; and the "British Critic" being at that moment thrown into the market, Dr. Pusey became the purchaser, and placed in the post of editor, Mr. Newman, the most learned, the most astute, and the most practised in controversy of all concerned in the tracts. At the same time, Professor Sewell took up their cause in the Quarterly Review.

The singular book called "Froude's Remains," edited by Mr. Newman, has been excused by moderate writers, as having been the result of prolonged bad health; but as its editor gravely answered in print, that "Mr. Froude was not a man who said anything at random," the supposition, one would think, can scarcely be justified. The author, among many other similar expressions, spoke of himself and his coadjutors as organizing "a conspiracy for the *unprotestantizing* of the Church:"—he called the Reformation "A limb badly set, which required to be broken again;" and wondered that "* * * did not get on faster to hate the reformers."

The first learned opposition which the Tractarians had to encounter was in the work of Dr. McIlvaine, Bishop of Vermont, in America. In the same year, 1840, the "Church of England Quarterly" passed into other management, and maintained a firm, consistent opposition to the same writers, uniformly, however, treating them as gentlemen, scholars, and Christians. In April, 1843, it was, however, again placed under its former conductors.

Meanwhile the Tracts themselves had been silenced, the Bishop of Oxford having recommended their cessation, and been promptly obeyed. The last of the series, the celebrated number 90,[*] which was avowed by Mr. Newman, was pointedly condemned by many of the Bishops, and a note of censure passed on it by the Hebdomadal Board. Books, sermons, reviews, charges, memoirs from the Puseyite party, have since maifested their determination to continue to be heard through the press.

The excitement was increased by the charge of the Bishop of London, in 1842, in which he touched on some points of ritual observance, apparently favoring the Puseyites. A professor of poetry, who never published a single poetical work, has been elected at Oxford, "because he was not a Puseyite." Mr. Gladstone's two works, "on the Relation of the Church to the State," and "Church Principles," were attacked as Puseyite, and Mr. Christmas's treatise on the "Discipline of the Anglican Church," though touching on no disputed point of doctrine, afforded matter of criticism for six weeks to a Presbyterian journal on the same ground. Old Divinity was now remembered with affection. Societies for the publication of neglected old divinity have been established, and also, rival societies of Anglo-Catholic theology. As a good influence, may be noticed the impulse to correct the Gothic Architecture, to the employment of art in the embellishment of churches, and the improvement of the musical part of the service. As evidences of dissension, we observe, one rector advertising for a curate with—"No Puseyite need apply;"—another, "No Oxford man will be accepted;" on the other hand, a vicar "wants an assistant of sound Anglican views, who is untainted with Erastianism, and entertains no objection to the daily service, the weekly offertory, and to preaching in a surplice!" Thus, are the very bowels of the Mother Church inflamed and convulsed.

The last public act of Dr. Pusey, was the delivery of a sermon before the University, in which he was accused of advancing the doctrine of transubstantiation. Judges appointed by the University have censured him; passed a sentence of suspension on him, and condemned the sermon as heretical; but his friends maintain, that by not specifying their grounds, the judges have laid themselves open to the charges of unfairness and severity. It is much to be feared that these doings closely resemble many things which may be discovered as far back as the times of Abailard, and St. Bernard.

It is said that Dr. Pusey is about to quit Oxford, and to take up his residence at Leeds, where a superb church is in process of erection for his ministry.

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[*] The tract called "One Tract More," printed subsequently to number 90, was written by a well-known poet, and M. P.

HANNO; OR A TALE OF WEST INDIAN CRUELTY.

Sequel to "The Remonstrance of an old Officer."

Hanno the slave allowed symptoms of compassion, perhaps of indignation, to escape from him, on hearing one of his brother slaves ordered to be punished unjustly. Zeluco having observed this, swore that Hanno should be the executioner, otherwise he would order him to be punished in his stead.

Hanno said, he might do as he pleased; but as for himself, he never had been accustomed to that office, and he would not begin by exercising it on his friend. Zeluco, in a transport of rage, ordered him to be lashed severely, and renewed the punishment at *legal* intervals so often, that the poor man was thrown into a languishing disease, which confined him constantly to his bed.

Hanno had been a favorite servant of his lady's before her marriage with Zeluco; he was known to people of all ranks on the Island, and esteemed by all who knew him. The Irish soldier who had carried the commanding officer from the field, as was related above, was taken into that gentleman's service some time after, and remained constantly in his family from that time; this soldier had long been acquainted with Hanno, and had a particular esteem for him. As soon as he heard of his dangerous situation, he hastened to see him, carried him wine and other refreshments, and continued to visit and comfort him during his languishing illness. Perceiving at last that there was no hope of his recovery, he thought the last and best good office he could do him, was to carry a priest to give him absolution and extreme unction.

As they went together, "I should be very sorry," said the soldier, "if this poor fellow missed going to heaven; for I do not believe there is a worthier soul there, be the other who he pleases."

"He is a black," said the priest, who was of the order of St. Francis.

"His soul is whiter than a skinned potatoe," said the soldier.

"Do you know whether he believes in all the tenets of our holy faith?" said the priest.

"He is a man who was always ready to do as he would be done by," replied the soldier.

"That is something," said the capuchin, "but not the most essential."

"Are you certain that he is a Christian?"

"O, I'll be damned if he is not as pretty a Christian as your heart can desire," said the soldier; "and I'll give you a proof that will rejoice your soul to hear. A soldier of our regiment was seized with the cramp in his leg when he was bathing: so he halloed for assistance, and then went plump to the bottom like a stone. Those who were near him, Christians and all, swam away as fast as their legs could carry them, for they were afraid of his catching hold of them. But honest Hanno pushed directly to the place were the soldier had sunk, dived after him, and, without more ado, or so much as saying by your leave, seized him by the hair of the head, and hauled him ashore; where, after a little rubbing and rolling, he was quite recovered, and is alive and merry at this blessed moment. Now, my dear father, I think this was behaving like a good Christian, and what is much more, like a brave Irishman, too."

"Has he been properly instructed in all the doctrines of the Catholic Church?" said the priest.

"That he has," replied the soldier; "for I was after instructing him yesterday myself; and as you had told me very often, that believing was the great point, I pressed that home. "Hanno," says I, "it does not signify making wry faces, but you must believe, my dear Honny, as fast as ever you can, for you have no time to lose;" and, poor fellow, he entreated me to say no more about it, and he would believe whatever I pleased."

This satisfied the father; when they arrived at the dying man's cabin, "Now, my dear fellow," said the soldier, "I have brought a holy man to give you absolution for your sins, and to show your soul the road to heaven; take this glass of wine to comfort you, for it is a develish long journey."

They raised poor Hanno, and he swallowed the wine with difficulty.

"Be not dismayed, my honest lad," continued the soldier; "for although it is a long march to heaven, you will be sure of glorious quarters when you get there. I cannot tell you exactly how people pass their time indeed; but by all accounts, there is no very hard duty, unless it is that you will be obliged to sing psalms and hymns pretty constantly; that, to be sure, you must bear with: but then the devil a scoundrel who delights in tormenting his fellow creatures will be allowed to thrust his nose into that sweet plantation; and so, my dear Hanno, God bless you; all your sufferings are now pretty well over, and I am convinced you will be as happy as the day is long, in the other world, all the rest of your life."

The priest then began to perform his office—Hanno heard him in silence—he seemed unable to speak.

"You see, my good father," said the soldier, "he believes in all you say. You may now, without any farther delay, give him absolution and extreme unction, and everything needful to secure him a snug berth in paradise."

"You are fully convinced, friend," said the priest, addressing the dying man in a solemn manner, "that it is only by a firm belief in all the tenets of the holy Catholic Church, that——" "God love your soul, my dear father," interrupted the soldier; "give him absolution in the first place, and convince him afterwards; for, upon my conscience, if you bother him much longer, the poor creature's soul will slip through your fingers."

The priest, who was a good-natured man, did as the soldier requested.

"Now," said the soldier, when the ceremony was over, "now my honest fellow, you may bid the devil go, for you are as sure of heaven as your master is of hell, where, as this reverend father will assure you, he must suffer for all eternity."

"I hope he will not suffer so long," said Hanno, in a faint voice; and speaking for the first time since the arrival of the priest.

"Have a care of what you say, friend," said the priest, in a severe tone of voice; "you must not doubt of the eternity of hell torments. If your master goes once there, he must remain forever."

"Then I'll be bound for him," said the soldier, "he is sure enough of going there."

"But I hope in God he will not remain forever," said Hanno—and expired.

"That was not spoken like a true believer," said the priest; "if I had thought that he harbored any doubts on such an essential article, I should not have given him absolution."

"It is lucky, then, that the poor fellow made his escape to heaven before you knew anything of the matter," said the soldier.

As the soldier returned home from Hanno's cabin, he met Zeluco, who, knowing where he had been, said to him, "How is the d——d scoundrel, now?"

"The d——d scoundrel is in better health than all who know him could wish," replied the soldier.

"Why, they told he was dying," said Zeluco.

"If you mean poor Hanno, he is already dead, and on his way to heaven," said the soldier: "but as for the scoundrel who murdered him he'll be d——d before he get there."

LETTER FROM THOMAS CARLYLE,

On Government Post-Office Espionage in England.

The act of the British Government in causing to be examined the private correspondence of Mazzini, a leader of the Revolutionary movements in Italy, has called forth the most indignant rebukes from the English newspapers. The following characteristic letter from Carlyle, is very much to the purpose:

To the Editor of the Times:

SIR—In your observations in yesterday's *Times* on the late disgraceful affair of Mazzini's letters, and the Secretary of State, you mention that Mr. Mazzini is entirely unknown to you, and add, very justly, that if he were the most contemptible of mankind, it would not affect your argument on the subject.

It may tend to throw farther light on this matter if I now certify to you, which I in some sort feel called upon to do, that Mr. Mazzini is not unknown to various competent persons in this country; and that he is very far indeed from being contemptible—none farther, or very few, of living men. I have had the honor to know Mr. Mazzini for a series of years; and whatever I may think of his practical insight and skill in worldly affairs, I can with great freedom testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind, one of those rare men, numerable unfortunately but as units in this world, who are worthy to be called martyr-souls, who, in silence, piously in their daily life, understand and practice what is meant by that. Of Italian Democracies, and young Italy's sorrows, of extraneous Austrian Emperors in Milan, or poor old chimerical Popes in Bologna, I know nothing, and desire to know nothing; but this other thing I do know, and can here declare publicly to be a fact, which fact, all of us that have occasion to comment on Mr. Mazzini and his affairs may do well to take along with us, as a thing leading towards new clearness, and not toward new additional darkness, regarding him and them.

Whether the extraneous Austrian Emperor and miserable old chimera of a Pope shall maintain themselves in Italy, or be obliged to decamp from Italy, is not a question in the least vital to Englishmen. But it is a question vital to us, that sealed letters in an English Post-office be, as all fancied they were, respected as things sacred; that opening men's letters—a practice near of kin to picking men's pockets, and to other still viler and far fataler forms of scoundrelism—be not resorted to in England, except in cases of the very last extremity. When some new gunpowder plot may be in the wind, some double-dyed high treason, or imminent national wreck not avoidable otherwise, then let us open letters: not till then. To all Austrian Kaisers and such like, in their time of trouble, let us answer as our fathers from of old have answered: Not by such means is help here for you. Such means, allied to picking of pockets and viler forms of scoundrelism, are not permitted in this country for your behoof. The Right Honorable Secretary does himself detest such, and even is afraid to employ them. He dare not—it would be dangerous for him! All British men that might chance to come in view of such a transaction, would incline to spurn it, and trample on it, and indignantly ask him what he meant by it?

I am Sir, your obedient servant.
Chelsea, June. THOMAS CARLYLE.

A ROMANTIC LETTER.

Long John Wentworth, M. C. from Illinois, is determined to amuse his constituents, and in a letter presents them with a ludicrous picture of the fashions in Washington:

"I do not know that I have told you the short-hand way of visiting people have here, and especially the great people. When a new Congressman arrives, he will be astonished at the number of cards he will find on the table for him during the day. The first thought is, well, I have had a great many calls to-day. The next, I must have been in when some of them came, and why didn't some of the servants call me.

These thoughts will first suggest themselves to a stranger. But upon inquiring, he will find that no man had been there at all. This is accounted for on the short-hand principle of visiting, which is this: a man sits in his room writing letters, as I do now; and while he is at work at home, a negro boy is leaving cards to whom he pleases to send them. By and by the compliment is returned, and thus great men visit and are visited without losing time—when one visits another in person, and finds him absent, he leaves his card with p. p. (proper person.) This leaves the inference that he called on business. But the social visits are all made by a negro boy with cards.

As a take off to the cold formality, the western members have carried the joke still farther, and have large cards with the picture of a splendid dinner table, groaning under the weight of turkeys, quails, pies, wines, &c. engraved upon them. These they send about, and they take admirably well, and rumor says, that in former days this western fashion was introduced into the most fashionable circles in New-York. Thus, if A sends B a card for a visit, B sends back his card for a dinner. This you see is saving expense as well as time. Yesterday and to-day some improvements have been made. Night before last, at a large party, a lady of excellent talent, worth, and beauty, was heard to say she was fond of riding in cabs; so up to this hour, honorable gentlemen are sending her their cards with a picture of a beautiful cab and horses upon it. To each she sends back her card, which is as much as to say: "I fancy myself riding with you."

One more observation of the fashion here. By every man's plate is a bowl, about the size of those which we eat pudding out of when we are at home. In each of these, there is about a tumbler of water, and a bit of lemon, about the size to make a good whiskey punch. Now, what are these for? For nothing but to wet your fingers and lips with, so as to keep them clean, and give a good flavor. Some of our plain Republicans will say this is worse than the cards. Not long since a gentleman unacquainted with the custom, took his bowl and began to drink, and not finding it palatable, he roared out, "Waiter, curse your lemonade, put some sugar in it." The negro laughed, and finally the whole table was in a roar, and he cleared for the bar-room.

From the Tribune.

FOREIGN LITERARY ITEMS.

REV. JOHN STERLING, the "Archæus," of Black wood, author of "The Onyx Ring," and many poems and essays of a high order, is daily expecting to die of a severe bleeding of the lungs. His residence is on the Isle of Man. He desisted from preaching some time since on account of a difference in faith from the standards of the Church.

MARY ANNE BROWNE, that was, (sister to Mrs. Hemans,) has become Mrs. Gray, and now resides in Dublin. She has recently published a volume of poems there.

HEGEL, the German Philosopher, who died some time since, was succeded as Professor of Philosophy in the University of Berlin by his old master SCHELLING, the Government desiring to provide an antidote to Hegel's views, which were regarded as broadly anti-Christian. Schelling has delivered a course of lectures in review of the progress of Philosophy, wherein he at last announces his conclusion that *Spinoza* is the deepest and soundest master of Philosophy—that he has uttered the great truth. This, from an orthodox antagonist of Hegel, very naturally excites astonishment. Spinoza's philosophy is universally regarded as Pantheistic, though he declared it to be Christian.

BETTINA (Van Arnheim) whose "Conversations with Göethe," have excited very general attention is now attached to the Prussian Court, and has recently published a very remarkable work entitled "Conversations with Frau Rath," (the mother of Göethe.) The Conversations express the most radical sentiments on all subjects, as coming from Frau Rath! The Government did not stop the circulation of this book, but every extract from it in the periodicals is promptly suppressed by the Censorship.

PUNCH'S MIRROR OF PARLIAMENT.

The Customs Duties Bill.—Mr. Labouchere complained of the blow that had been struck at the coopers, by the protection that had been afforded to Canadian staves. Mr. W. Williams wished to know whether the protection to Canadian staves would extend to the Canadian Boat Song—the beautiful staves of which had become so popular in this country. (Hear.) On motion of the Chancellor of the Exchequer, that the duty on foreign coffee should be reduced to 6d, and the duty on coffee to 2d. per pound, Mr. Ewart said he was glad the honorable gentleman was disposed to take coffee at this early hour of the evening, for it was desirable that a sober view should be taken. (Hear.) He (Mr. Ewart) would ask the House to look at America. The Chancellor of the Exchequer: But America has no growers. Mr. Ewart: Does the honorable gentleman mean to say that America has no growers? Perhaps he is thinking of the American dwarf!—or General Tom Thumb, as he is generally—(a laugh)—yes, I say generally—(much laughter)—generally called. (Continued laughter, and much cheering.) Mr. W. Gibson was disposed to put coffee on one side, and go at once into cocoa. Coffee was a strong and powerful interest, but cocoa was weak, wretchedly weak; and he thought it unfair that its weakness should be taken undue advantage of. (Hear, and a laugh.) Mr. Alderman Humphrey, on the clause about plums preserved in sugar, expressed his intention to meet it with a direct negative. He always found, as a family man, that if he put a plum in sugar, it was the worst way of preserving it; for it was sure to be carried away by one of the children. (Great laughter.) Perhaps plums might be said to be preserved when they were in puddings, but let any one look at a plum pudding after a few days. (The rest of the honorable member's speech was drowned in shouts of merriment.) Sir Robert Peel was not surprised that his honorable friend, (Alderman Humphrey,) encouraged by his recent success with lobster and turbot, should have tried his hand at pudding. (Hear.) Something had been said about apples, and an alleged understanding with Lord Melbourne. Now he (Sir Robert Peel) had had no understanding about apples, except that it had been intimated to him (Sir Robert Peel) that some of the late Government were cut to the core on their being turned out. (Cheers.) Sir E. Knatchbull begged pardon of the House, but apples had already made him very uneasy. He was pledged to the fruit growers of Kent, a deputation of whom had waited on him some time ago about their apples, and "go it my pippin," were the words addressed to him. After a few words, all at once, from Dr. Bowring, Mr. Hume, Mr. W. Williams, and Mr. Robuck, the resolutions were agreed to.

ELECTRICITY OF BATHING IN CERTAIN MORBID STATES OF THE MIND.

Judging from the beneficial effects of cold and warm water bathing in cases of mental irritation caused by cerebral disease, I should feel disposed to consider that the steady use of these remedial agents would, in incipient derangement of the mind, be accompanied by the happiest results. It is much to be lamented that the practice of regular systematic bathing is not recommended and adopted in this country. The state of the mind is closely dependent upon the condition of the cutaneous secretion. I would advise those who are subject to mental depression, hypochondriasm, vapors, ennui, or by whatever term it might be designated, to try the effect of bathing. I feel assured that in many cases, violent attacks of insanity may be warded off by the use of the warm or cold bath. In cerebral irritation, evidently the result of vascular excitement, bathing the head every morning with cold water, or vinegar and water, will be found highly serviceable.

[Winslow's Health of Body and Mind.]

From the New Orleans Picayune, 25th ultimo.

A LICK BACK.—The following correspondence passed between two persons in this city yesterday:

MONDAY, 12 o'clock, M.

SIR: Your langunge was so unbecoming a gentleman, this morning, when asking me for the hundred dollars you had loaned me, that unless you *take it back*, I shall demand of you personal satisfaction. My friend —— is authorized to communicate with you on the subject. Yours, &c, T—— M——.

To J—— C——.

[Reply.]

MONDAY, 3 o'clock, P. M.

SIR: In reference of your note of to-day, and the hundred dollars which I loaned you, but to repay which I never could prevail on you, I am now prepared to *take it all back*, without any coercion on your part; and have signified the same to your friend ——. I remain, J—— C——.

To T—— M——.

Books.

For Sale at the Office of the American A. S. Society, 142 Nassau St. N. Y.

THE LIBERTY BELL of 1844, an Annual, published for the Massachusetts Fair, and consisting of various original articles, from the ablest Anti-Slavery writers in this country, Great Britain and Ireland.

XIMENA, AND OTHER POEMS, by *James Bayard Taylor*. Philadelphia, 1844.

THE BROTHERHOOD OF THIEVES, or a true picture of the AMERICAN CHURCH AND CLERGY, by *S. S. Foster*; and various other standard Anti-Slavery works.

New-York, July 4, 1844.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress*. The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*
BROUGHTON MEADOWS,
Northampton, April 14, 1844.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.

$10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth s

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